

There is much of our old British
History collected in this Book

pa 59. 60: & origin of Cambridge & Oxford



There is much of our old British
History collected in this Book

pa 59. 60: & origin of Cambridge & Oxford



See Glasfenbury pa 44c 45 +

See pag. 60, Antiquities of Great Britain w. ch

THE 4th Part. 114

LOYALL SUBJECT.

Treating of Magistracy, Ministry, Religion, &c. chiefly set forth (in these Perilous times) to inform all those weake, unstable Spirits, and devided members of this distracted Church and State, of their duty, and due obedience, to God and their King.

And by motives and reasons (arising from the word of God, and learned Authors) draw them from their erronious Opinions to a holy conformity in Christian Government.

Composed in the Yeare, 1658.

Per R. THOMSON,

Pacis & Veritatis Amatorem.

A wise Man will heare, and increase Learning: and a Man of Understanding shall attaine unto wise Counsels, Prov. 1. 5.

Newcastle, Printed by Stephen Bulkley, 1660.



To the Honourable Sir WILLIAM
DARCY, one of His Majesties De-
puty Lieutenants for the County Palatine of
Durham, and one of His Majesties
Justices of the Peace and Quorum
of the said County.

A fruitfull increase of all Heavenly Graces.

Sir,

AS your precedence in Birth and Authority
may challenge an Addresse from a more
Learned Author; so may your Eminency
in Loyalty, and stability in Religion, and con-
stant fortitude in both, give a just Protection
to the ensuing Discourse, to passe through this
Censorious Age. Some, who have a desire to
Honour it with their Vertues, and Reade it
with understanding, may find some few Pearls
therein, which may become delightfome, and
valuable: Others, as ignorant of the true
worth of those Jewels, may lightly esteem
them; but if the Matter should Answer the
end of its approach abroad, as it was Compo-
sed in the time of the greatest distractions
both of Church and State, that ever England
A groaned

Mount. Fullthorpe's his Book

The Epistle Dedicatory.

groaned under ; and then did not present it self to Publique View, it may be conceived unnecessary.

Object. Seeing that many great Clarks, Stars, Primæ magnitudinis, have by their Learned Pens indeavoured to convince the Seditious, and Novelists from their erronious Opinions, to a holy Conformity with the Church of England ; as also His Majesties Wisedom and Vertues shines among the People in the Government of these Kingdoms : Therefore to proceed in this Discourse, may seem as to Write Iliads after Homer.

Ans. As every Star differeth from another in Glory ; yet all doe beautifie the Heavens, and impart their Light, Powers, and Influences to the Earth, in an excellent Order, according to the Law of Nature.

It becommeth then every Member of a Common-wealth, according to their Degrees of Capacities, Gifts, and Abilities, to indeavour the Advancement of that Church and State, whereof they are Members ; so knowing, in some measure, by true History and Experience the Excellency of Kingly Government, and the great confusion which hath been

The Epistle Dedicatory.

been found in Anarchy, and Democracy, is no way agreeable to the Constitution and Polity of so well grounded a Monarchy: And still finding too many dissenting Spirits, *That despise Dominion, and speak evill of Dignities, and who are so wholly devoted to a Forme of Godlinesse, but denying the Power thereof;* the light of their fained New Revelations, seem strongly to quench and oppose the approaching Light of Divine Truth.

In respect of His Majesties Love and Bounty to His Subjects (of what quality or degree soever) proceeding of His Kingly Love, which might move every ingenious mind, to apprehend any opportunity of due and deserved acknowledgment.

As also, the Love and Honour I beare to your self, and Noble Family, worthy Patterns of true Loyalty; and well knowing your wisdoms great Incouragement, in the weakest indeavours, where there is any shew of Loyalty, Vertue, or Learning, these Motives (with your Honours favourable Censure, and Approbation herein) doe chiefly move me to bestow my small Talent in Composing the Grounds of

The Epistle Dedicatory.

Ecclesiasticall and Civill History, with the Wise Sayings, and Worthy Sentences of Orthodox Divines, Reverend Fathers, and Authentique Authors, to informe the weak, to confirme the judicious, and so to indeavour the convincing of hearts to God and the King.

And whose Patronage can I more desire, then from him whose Personall Worth, Wisdom, and Grave Moderation, shewing themselves in the Face of his Country, when there was any shew of Order and Government; and whose Breast hath been so fortified with Loyalty, that neither Honours, Preferments, Persecutions, nor Sufferings, could tempt or terrifie to goe into many tryalls, so many Years, out of the Established Faith of Church and State: Which God (in his Wisedom; having graciously restored) give unto you the benefit of both, in a blessing that may rest upon you and your Posterity. Which is the Prayers of him, who humbly craves leave to remain,

Sir,

*Yours Honours most humble
and faithfull Servant,*

R. THOMSON.



Christian READER.

HAVING the happinesse in the time of my Youth, onely a few Years, when I Lived in that Ancient and Loyall City of York, to behold the excellency of Monarchyeshall Government, under Our late Gracious Soueraigne CHARLES the First, of blessed Memory, and His Sacred Order of Bishops, and their holy Hierarchy, who may challenge a clearer Title to a Divine Institution, then either the Papall Monarchy, Presbyterian Democracy, or that of Independents, by particular Congregations: And this Forme of Government hath been continued, with Universall and unquestioned Succession, in all the Churches of God, and Christian Kingdoms through the world, for fifteen hundred Years. That of Arrius was the greatest opposition; which Heresie, those Ancient, wise, and Learned Bishops of Brittain stoutly withstood, and opposed, which was a great means to preserve the Worlds Peace.

Dicetus
ad annum
185.

When I clearly apprehended the most excellent temper and constitution of this Sacred Government, (which revived and flourished through the Blood of Martyrs, the Seed of the Saints) under which our Religion was at first so orderly, without violence, or combustions, and so happily Reformed, in that peerlesse time of Queene Elizabeth, and hath since so long flourished with Truth
and

To the Reader.

and Peace, to the Honour and happinesse of our own Kingdome, and the envy and admiration of all other Nations.

Thus beholding the beauty of holinesse shining in such transcendent brightnesse, I conceived herein there was a glimpse of that Cœlestiall Order, which by humane wisdom could not be defined!

But when I became so unfortunate, as to see the Glory of this Famous Kingdome eclipsed, and that Sacred Majesty despised, which God himselfe Ordained, Christ confirmed, and the Orthodox Church perpetually revered; and beheld Tumults, Seditions, and Wars, the Laws infringed by those Tribunes, or Ephori of England, the Controulers of Kings, and heard so many Blasphemies, and high Words, now in this dotage of the world, against God himselfe, his Vicegerents, holy Bishops, Reverend Ministers, and Members of his Church, by so many Nimrods, building Towers of confusion, and Belshazzars, Carousing in the Golden Vessels of the Lords Sanctuary; then, with amazement of spirit, I began to retire my thoughts, and inquire into the Book of Fame, for a Parallell to this our Fall, where I found the Prophet Jeremiah, lamenting the
Rev. 13. 5. Daughter of *Sion*, her King, Priests, and Prophets,
Lam. 2. 1. Woe unto us, for the Crowne of our Glory is fallen.
a.
& 4. 6. 7.
& 5. 16.

Therefore, (Courteous Reader) as this Kingdome hath enjoyed the happinesse of the Scepters Peace, and those Halcionian Dayes under Monarchy; and being too sensible of the sad distempers of State in the late unparalleld distractions, and seeming interregnum, which ought to be Recorded, Ad perpetuum rei memoriam,

To the Reader.

riam, that all Succeeding Ages may take notice of those bloody Characters which have been written by the Brethren of Separation in these dayes of tryall.

It becommeth then every Member of this Kingdom for the future, To give Honour and Obedience to Kings, and Rulers ; Honour to our holy Fathers, the Sacred Bishops ; Obedience to Magistrates, Reverence to Ministers, and due respects to Equals ; that (Civill, and Morall Righteousnesse, being continued amongst Men) the Unity of the Spirit may be preserved in the bond of Peace.

Thus endeavouring to Compose this ensuing Treatise, of holy Order, and Christian Government, of the Church, Magistracy, and Ministry, which I devide into severall Branches : but (as all the Rivers have their Current into the Ocean) they all convene in a holy accordance against Divisions and Factions, for the Advancement of this distressed Church and Kingdom.

And whereas I make a Collection of History, and briefly Treat of the Brittaines, Saxons, Danes, and Normans, with their Rise, Glory, and Decay ; my Discourse therein tends chiefly to no other end, but to shew the Order of the world, the Transactions of those times ; of the Devotion, and Acts of Charity ; Of their Kings, and other the Religion of those Ages ; and when as I conceive Religion begun to revive, and how all these mighty Kingdoms, through Divine Providence, in continuance of time, yeilded, and gave place to this last Age, wherein Learning, Religion, and Laws flourished, and the Church in most perfect beauty for about eighty years, untill the year 1639.

To the Reader.

And then, I proceed to a Parakell of Israel and England, of their Glory and Fall; shewing forth the Lamentations, Præfice, and Prayers of the Saints and Ancients in the like great relapses, and distresses of Kingdoms, and decay of the Churches Glory.

These, with a holy Admonition to all Christian Kings and Princes (I refer to the judicious Reader) as they are the Vicegerents of Christ, so to set forth the Majesty of God in their severall Governments.

Lastly, A brieft Exhortation to all the People of these Dominions, humbly to acknowledge the Mighty Power of God, in His Majesties Glorious Restitution to His Crown and Dignity. And with true and loyall Hearts, to give their due Obedience to His holy Authority, and that Ancient Government, and godly Discipline of the Church, which hath ever made us happy in all Ages.

Pious Reader, Feare G O D, Honour the K I N G.

Vale,

R. T.

A brieft



A Briefe Treatise of Kingly and Episcopall Government, Religion and Learning, &c.

AS God the Creator of all things in the most wise order, *established the world by his wisdom, and the Earth by his Power, and by his Spirit garnished the Heavens with Glorious Lights, giving both to the Heavens and the Earth their Vertuall Formes, Beauty, and Perfection, wherein God saw that his Works were good; which Attribute was not given to the Earth while it was Confused; nor to the Heavens before they had Motion and Adornment; the Earth, Ayre, Fire and Water, and all the Cælestiall Bodies depending upon other in this most Admirable Frame, The Sunne to Rule the Day, the Moon to Rule the Night, and all the Starrs to stand in their Order. So likewise he Created Degrees of Angels and Men; and of his infinite love was he pleased to Create Man after his own Image, and make him Lord of the whole World, and all the Creatures therein, and to indew him with Majesty, Honour, and Glory: and notwithstanding*

Gen. 1. 1.
Jer. 10. 12.
Job 12. 13
Gen. 1. 16.
Gen. 1. 26
Psal. 8. 5.

B

standing

standing that the Image of God be much defaced in Man since the Fall ; yet doth the Magistrate still retain a certain Image of the Power and Glory of God ; as *Daniel* to *Nebuchadnezzar*, that Golden-head of Babel, *O King, thou art a King of Kings, for the King of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.* In the infancy of this Regall Authority, in the Golden Age of the World, the vertue of Kings, next under God, gave them Crowns ; and the love of their People held the same Crowns on their Heads : and because they were just and Religious, were rightly accounted and called, Gods : So long as Kings preserve un-rent the Garment of the *New Man*, and strive to retain the *Image of God, and his Seale unbruised*, they may resemble *Angels*, and be accounted as Gods in their just, peaceable, and happy Government : (and with what Glory shall the Crown flourish, when the Scepter is Established in Righteousnesse, and Truth ?) and such were those unparalleld *Kings of Israel, David and Solomon*, not more famous for their Scepters and Crowns, as they were in all Cælestiall knowledge resembling Angels.

And yet it should seem, through the Eternall Providence of God, the minds of men being inlightened, whereby they saw they could not be preserved without a Ruler and Conducter, the World growing numerous and ambitious of Honour and Empire ; and least that the turbulent unjust ruling of the confused multitude, seditiously Swaying the State, contrary to their own Laws, should fall into licentious disorder,

Dan. 2. 37
& 5. 18.

Phal 82. 6.
John 10.
34.
1 Kings
3. 28.
2 Sam. 7. 4.
30.

der; as the Law of Nature had Leaders, and for reasons best known to that one onely wise God, who of his infinite wisdom was pleased to Ordain *Kings* and *Rulers* to Govern the Common wealth of the world. And that this Power is Ordained of God, Christ himselfe speaking of *Pilate*, saith, *John 19. 11.* *Thou couldest have no Power over me, except it were given thee from above.* Seeing that *Kings* in their Functions so neer resemble the Divine Nature, that God himself hath stiled them *Gods*, they receive not this high and glorious Title arising from the Dictates of Nature, Law of Nations, or as they are Commanders and Leaders of the People: neither is it from the Power of Men or Angels that *Kings* and *Princes* are the Vicegerents of Christ, to Govern his Church and Kingdom, as also to beautifie and adorn the Life of *Man*; but chiefly from the power of the *Prince of the Kings of the Earth*. According to *Solomon*, *By me Kings reigne, and Princes decree justice:* and by his Divine Ordinance are they seated in *Solium Dei*, in the throne of God, and indewed with Majesty and Honour: which according to *St. Paul* acquireth an awefull reverence, feare, and obedience, *That every Soule should be subject to the higher Powers, even to them, as they are Ministers and Angels of God.* And this accordeth well with the *Apostle Paul*, who expressely saith, *That the Powers are of God, and the Ordinance of God:* According to *St. Peter*, Every Ordinance of *Man*, is of man: but here we find it of *God*; the *King* is, *Minister Dei*, & not *Minister Populi*: He is indeed their Minister for their good, which makes the People to be the end, not the originall of Power.

Rev. 1. 5.

Pro. 8. 15.

1 Chron.

22. 23.

Rom. 13.

Rom. 13. 1.

1 Pet. 2.

15. 17.

Rom. 13. 14.

The Apostle therefore urgeth a necessity of subjection to the *Ordinance of God*, whole Ministers Rulers are : There is the Fountain, and Originall Power to Govern ; then the Peoples good, upon which Rulers ought to attend, that is an end of the Governing Power.

We find the Government of God set up over his People in the Person of *Moses*, the *Judges*, and *Kings*, who were then designed as his Ministers : and certainly there was an exceeding excellency in that Monarchicall Government : although we doe not find that it was *Jure Divino* : yet we hold, that the Power it self, or that sufficiency in Monarchy, abstractly considered from the qualification thereof, is a Constitution subordinate to that providence, an Ordinance of that *Dixi*, that silent word of Command by which the world was at first made, and is still Governed under God.

And this is that Divine Power, whereby all Creatures reasonable, as well as unreasonable, the inferior or lower world is Governed by the Heavens, or superiour bodies, according to their influences and Powers.

By this Power also are Men Governed by Kings, as Gods Vicegerents over the People : and the Powers are said not onely to be from God, but as Orders ranked under him, as a Government subordinate to that providence by which the world, and all the Creatures therein are Governed : and this Dignity and Vocation of *Kings*, to Govern his Church, Kingdom, and People, shall continue so long as the Sun and Moon endureth.

The

The Government of this Kingdom is acknowledged by the best Authors, to be of a Constitution and Polity most excellent and durable, as by an Act of Parliament made 24. Hen. 8. It is declared, That whereas by divers Old and Authentick Histories and Chronicles, it is manifestly affirmed and expressed, That the Realme of England is an Empire, and so hath been accepted in the World, Governed by one Supreme Head and King, having the Dignity and Royall Estate of the Imperiall Crown of the same. See the Statute at large, The King is a mixt Person, because he hath both Ecclesiasticall and Temporall Jurisdiction, Sir Edw. Cook, lib. de jure Regis Ecclesiastico, fol. 28. relating to Hen. 7.

The King, who is the Vicar of the highest King, is Ordained to this end, That He should Govern and Rule the kingdom and people of the Land, and above all things, the Holy Church, and defend the same from violence, and root out the workers of iniquity, Cap. 19. according to King Edward the Confessor his Laws before the Conquest.

It appears by the Ancient Common Laws of this Realme; by the resolution and judgment of the Judges and Sages of the Laws of England, as by Authority of many Acts of Parliament Ancient, and of later times; as also by the Oath of Supremacy, That the King is onely Supreme Governour within this Realme, as well over all Persons and Causes Ecclesiasticall as Civill, and from whose judicial power, as the King is Fons justitiæ; all other persons derive their Authority from the Fountain of Justice. And the Crown of England hath been so free at all times, that it hath been

been in no Earthly subjection, but immediately to God in all things. Touching the Regality of the said Crown, see Sir Edward Cook, lib. de Jure Regis Ecclesiastico, fol. 40.

It further appears, That the Queens Power within Her Realme and Dominions, is the highest Power under God, to whom all Men in the same Realme and Dominions, owe most Loyalty and Obedience afore and above all Potentates in Earth, according to Queen Elizabeth her Injunctions to her Clergy and Layity, and Statute made the first of her Reigne.

The Government being thus Stated and Vindicated by Sages and Learned Writers, challengeth a precdency before many other kingdoms and States; as appears by the wisest Masters of Politicall Order that ever lived. We find after that Aristotle had declared Solons mixture of the Common-wealth of Athens, which Consisted of Aristocracy and Democracy, the power of the peop's being so mixt with that of the Nobles, the Rule of a single Person was wholly excluded. Polibius shewing the Causes of the Change of Government, from Kingly, to the other two Successively, excellently again sets forth the Change of Power to the King over the rest: and concluded, That it was the first, and best Forme of Government. The Government of Sparta and Rome were much approved of, and applauded, in that the Power was in the King, Nobility, and Commons. And such a Common-wealth was that of Carthage, about the time of Hannibal, their renowned King. Yet in none of these Governments, except in the Warrs, the King was above the People, as
our

Arist. lib.
3. de Re-
publ.

ibid.

Pol lib. 3.
de Repub
cap. 10.

our King is Supream over all His Dominions.

And this prudent Composure, consisted of a mixture of Interests, *A King, Nobility, and Commons*; intimating, *A Monarchy, Aristocracy, and Democracy*, of such an exact Structure in every Species, and their Priviledges so intirely preserved, that if we consider the Dignity of the Nobility, it may be conceived *Aristocracy*: the great priviledges of the People, it may be called *Democracy*. But when we behold the Royall Prerogative of the *King*, inconsistent with them both, then we shall find it to be a *Kingly Government*. And this is a suteable parallell to the Government of one Ruling by just Laws, called *Monarchy*, according to *Plato*, in his *Politicus*: *Monarchy* (saith he) being joyned to good written Laws, is the best of all Governments: and this is that Government which ever since the world under-went the Dominion of Paternity and Eldership, acquired the Title of Regall, and was known from that of Tyrannicall: the one, God was pleased to establish in favour of his People; the other be permitted for their affliction. For a Lawfull Prince or Magistrate (saith *Aristotle*, *Eth. 5.*) is the Keeper of Right and Equity. And of this Condition ought every Magistrate to be, according to the Rule of Gods word; Judges and Officers shalt thou make thee in thy Cities, and these shall Judge the people with righteous Judgement.

The God of Order having so wisely disposed all the Estates of the world, and hath indewed his Vicegerents with Majesty and Honour, and given them Power and Authority to judge his House, and to keep

keep his Courts in their severall Governments : Yet doe we find by sad experience, the many *Beishemites* that too curiously pry into *Arcana Imperii*, into the Ark of Sacred Royalty, although they very well know that *Uzza* was smitten for his Error, when with a tender care, and good intent, he onely reached forth his hand to stay and support the *Ark of God*.

2 Sam. 6. 7

The whole world enjoys the benefit of the Suns Glorious Light, and 'its refreshing heat : yet few know the quality of 'its Calistiall Body, nor the greatnesse of his Heavenly Orbe. For our selves in particular, we may all by the blessing of God, enjoy the benefit of His *Majesties Government*, and His *Scepters Peace* ; yet know not, neither will take notice of the quality of His *Kingly Office*, and the Dignity of His *Royal Throne* : Onely this we ought to know and understand, that He is, 1. *The Defender of our faith in the true worship and Service of God*. 2. *The Protector of our Laws*. 3. *The Preserver of our Peace*, according to the Examples of those *Renowned worthies* of old time ; as *Moses*, *Joshua*, *David*, *Josias*, *Ezechias*, *Constantine the Great*, *Theodosius*, with others of later Years. Hence it is, That the King is called, *A Shepherd of His People* ; as *Pascere*, To Feed them. *Regere*, To Govern them. So *Tueri* ~~to~~, To Defend them : as the Lord saith, *I will set one Shepherd over them, my Tabernacle shall be with them, I will be their God, and they shall be my people, and my Servant David shall be their Prince for ever.*

Ezek. 34.

23. 37. 25.

27.

Isay 40.

41.



*Of Episcopacy, and Episcopall
Government.*

AFTER that the Gospel was Propogated through many Countries in the time of the Apostles, the Churches were Governed by the Common-Councell of Presbyters, out of equality and parity in the Church, having no Superiority for the avoyding of Schisme, were Factions made, and ingendred in Religion; And it was said among the people, *I am of Paul, I am of Apollo, and I of Cephas.* It was then Decreed in the whole world, *for the Generall good of the Church, That one chosen out of the Presbyters, should be placed over the rest.* As it was so said among the people in the time of the Apostles; so then while the Apostles lived, one chosen out of the Presbyters, was set in Authority over the rest. 1 Cor. 1.
12.

There can be no other terme assigned, in which Bishops were first made, then the time of the Apostles: For all the prime Successors of the Apostles were Bishops, as we find their Successions in the most famous Churches of *Jerusalem, Alexandria, Antioch, and Rome.* Eusebius.

That *Timothy and Titus* had Episcopall Jurisdiction, not onely *Eusebius, Chrysostome, Theodoret,* with
C others;

others; but also the most Ancient Historians of the New Testament, doe sufficiently Declare, and VVrite *Timothy* to be the first Bishop of the Church of *Ephesus*; as *Titus* was the first that was made Bishop of the Church of *Creet*.

In the subscription of *Saint Pauls* Epistles, It is also said, *That Timothius Ordained the first Bishop of the Church of the Christians.*

All the most Learned Interpreters, by unanimous Consent, both ancient and later, Expound the *seven Angels of the Churches* to be the Bishops of these Cities, and were parmanent Governours, as Presidents; and having *Power of Jurisdiction to repress abuses done in their Diocesses.* And if we will give Credit to the Testimonies of the Primitive Fathers, we shall find who sundry of these Angels or Bishops were, and also who were their Successors.

Eusebius, and all other Ecclesiasticall VVriters, affirme, *That James, the Brother of our Saviour, was by the Apostles themselves, Ordained Bishop of Jerusalem.*

Eusebius in his third Book of *Ecclesiasticall History*, cap. 22. as also in his *Chronicle*, further affirmeth, *That Exodus was Ordained the first Bishop of Antioch, in the Teare of our Lord, 45. in the third Teare of Claudius the Emperour; at which time many of the Apostles were living; and that in all their Apostolique See, there Succeeded Bishops, which continued in all the Christian world, of what Communion or profession soever they were; Grecian, Latine, Russian, Armenian, Abissine, and no other Govern-
ment*

ment was known of in the Churches for 1500. years, then by Bishops, and the Canons, both Generall, and Provinciaall consisted of Bishops, untill the last Century of Yeares, 1536.



Of Episcopall Government in Relation to this Kingdome.

ANd whereas *Episcopall Government*, hath been termed by too many, to be Popish, and a *Prælatiſſimall Faction*.

It hath never been accounted a Faction, which is Established by the Fundamentall Laws of the Land; and hath ever been a radiated Order of the Kingdom: *Melior est conditio possidentis*; Possession is a strong Plea, especially if it be of long Continuance, as this of *Episcopacy* is.

Ever since Christianity was Planted in this kingdom, it is certain *British Bishops* have been of Note in Forrein Councells, since the second Councell of *Arles*, which is 1400. Years since. *Aristobulus*, mentioned in the Epistle to the *Romans*, is conceived by some good Authors, to be a Bishop in this Island. Bishops Flourished long in this kingdom, even when the *British Church* enjoyed the *Cyprian Priviledge*, and acknowledged no subjection to any Forreigne See whatsoever.

Stat. 25.
Hen. 8. 20.
1 Ed. 6. 2.
Stat. 39.
Eli. 8.

Episcopacy hath a more neer relation to the Crown, then Presbytery, or any other Form. For the Collations of Bishopricks, and Deanaries, the first Fruits and Profits of their Lands and Revenues during their Vacancies : the first Fruits, and Yearly Tenths out of all Ecclesiasticall Promotions, and sundry other Priviledges, Profits, and Emoluments arising out of the State Ecclesiasticall, are Established in the Crown. And this Government of the Church by Bishops being of a most excellent Constitution, is truly conceived to be incomperably of all other the most agreeable, and no way prejudiciall to the State of so well grounded a Monarchy.

1536. When *Calvin* came to *Genevab*, he knew there was particular Names of Apostles, Evangelists, Bishops, Presbyters, and Deacons, in the Scriptures, in Councells, in Ecclesiasticall Histories, in the Fathers, and found no Name or mention of a Lay-Elder, or ambulatory Bishop. The reason must be, because there was never such a Creature *in rerum natura*.

Reverend *Zanchy* delivers his opinion, That nothing is more certain then this, That Episcopacy was received into the Church, *Communi consensu totius Reipublicę Cristianę, with the common consent of the whole Christian world.*

The greatest opposers of Episcopacy, Doe acknowledge the Government of our English Bishops, not onely Lawfull, but necessary : *Ex Dei Ordinatione perpetua necesse fuit, est, & erit, ut in Brasiterio quispiam,*

quispiam, & loco, & dignitate primus, actione Guher-
mande praesit; cum eo quod ipsi diminutus attributum
est jure: It was, it is, it ever shall be necessary, by
 the perpetuall Ordinance of God, that some one in
 the Presbytery, as Chiefe both in Place and Dig-
 nity, be set over the action to Govern it: he saith,
 That even then, whilst the appellation of Bishops
 and Presbyters was common; yet the Presbyter had,
Suum aliquem primum, & proestuta Presbiterium:
 Some one to be their Ruling, or Presidentiall Pres-
 byter.

Beza de-
 fen. pag.
 153-

The Discipline of the Church of England, all men
 know, That it hath ever been Episcopall.

In the Publique Liturgy of our Church, Con-
 firmed by A[&] of Parliament, *we pray for Bishops.*

In our Book of Ordination, (confirmed by the
 same Authority) 'Its directly affirmed, and evident
 by Scripture, and ancient Authors, *That from the*
time of the Apostles, there have ever been these Orders
of Ministers in Christs Church, Bishops, Priests and
Deacons: And these Orders are appointed by the
 holy Ghost.

We find the Testimony of three Patrons of
 Learning, inserted by a Reverend Father of our
 Church, concerning the right of Episcopacy. The
 first is King James, the wisest of Princes, who saith,
I have alwayes thought, that there ought to be Bishops
in the Church, according to the Apostolique Instituti-
on, and by consequence, Divine Ordination.

Preface
 to Monar-
 chy.

The second is Learned Beucer a Germane, and im-
 ployed in the Reformation of this Church to reade
 Divinity

Divinity in Cambridge, he is full in many places : In one thus ; From the perpetuall observation of the Churches, from the very Apostles themselves, we see that it seemeth good to the Holy Ghost, that among the Ministers to whom the charge of the Church was especially committed, one should undergoe a singular care of the Church, and the whole Ministry ; for which cause the name of a Bishop was peculiarly attributed to those highest Procurators of the Church.

De regno
Christi, l.
2. cap. 12.

The third is Peter Martyr, imployed at the same time to Reade Divinity at Oxford, having expressed his concurrence with St. Jerome concerning Episcopacy, he proceeds thus ; So far it is from us to bring confusion into the Church, that rather we follow the same way : for there is no Diocesse with us, or City, (whereof many Pastors) there is not some one chosen excelling in Learning and Experience, whom they call the Superintendent of the Church.

Reynold
ad Hart,
pag. 535.

According to Doctor Fulke, and Doctor Reynolds, The Elders Ordained by the Apostles, did chuse one among them to be President and Moderator of their actions : As of the Church of Ephesus, though it had sundry Elders, and Pastors to guide it ; yet among these, was there one Chiefe, whom Christ himselfe calleth the Angell of the Church ; whom afterwards, in the Primitive Church, the Fathers called Bishop : And although not for the name, yet Episcopacy it selfe was in the Church, even when Saint John writ the Revelation, and was approved of by our blessed Saviour from Heaven.

England owes many of her Churches, Colledges,
Hospitalls,

Hospitals, and other Monuments of Piety, and Charity to Bishops.

These blessings which the *English Nation* hath received from that Order of Bishops, doe deserve an acknowledgement: By them the Gospel was first Planted in the most parts of *England*: by their Doctrine, and Blood, Religion was reformed and restored to us: By the Learned Writings of them, and their Successors, it hath been principally defended; as by *Cranmer, Ridley, Latimer, and Hooper*, who were Bishops, and exercised *Episcopall Jurisdiction*.

It is acknowledged by those of contrary judgement, That *Magna Charta* was Penned by Bishops.

Morton Bishop of *Ely* was the Contriver and procurer of the Union of the two Roses, the Houses of *York* and *Lancaster*; a great blessing to this Nation.

Yet it cannot be denied, That there are *Quadam in pulchro corpore*, which hath accidentally been subject to some abuses. I desire to know what Government in the *VWorld* is free thereof. Yet late and deare experience hath taught us, That in stead of our Complaints against *Episcopacy* and that *Hierarchy*, the *Independents* have prevailed, and broken downe the *VWalls* of our Church, and brought on the *Trojan Horse* of their *Democracy*, or rather *Anarchy*, no man can imagine what a confused mixture of Religions we have, *Affrick* never produced such store of diversified Monsters.

VWhat inundation of Sects hath overwhelmed our poor Church, since the Authority of Bishops

was

was suspended? the present conditior and distraction of *England* therefore pleads more powerfully for Bishops, then all that have VVrit for *Episcopacy*, since the Reformation of our Church.

These two holy Offices of *Magistracy* and *Ministry*, hath God been pleased to confirme in his kingdom upon Earth, the one to support the other, and both to support, defend, and comfort the Church in all her afflictions; according to the many worthy Examples in the severall Ages since the Institution of Government. In particular, of *Theodosius* and *Ambrose* in the Primitive times, the one a renowned Christian Emperour, the other a Learned and Reverend Bishop: Intimating, That if a Kingdom be ruled by Gods Scepter, it will continue. VVhere-soever there is a godly Clergy, there is a walking Church, and an holy Temple: where the Streame of Love and Loyalty, Flowes from the Fountain of Piety and true Religion, they are found inseparable, even as *Naomi* to *Ruth*; or as *Zadock* to *Solomon*, for the advancement of Christs kingdom.

Ruth 1.
16,

Although it be acknowledged that *Kingly* and *Episcopall* Government have a reverent antiquity in the Church, and are thus linked together in the Golden Chaine of holy Order; yet must we know, that in this Sacred Order of Government, there is arising two severall kingdoms which are knowne by their Territories. *viz.* The Spirituall Kingdom of the Church; and the Civill Kingdom of *Cesar*, which are distinct and separate, each of them included in his bounds: A Prince may not Minister the

the Sacrament ; nor a Priest manage the Scepter.

Christs Kingdom did never abrogate the Kingdom of *Cesar*. The Gospel is a good friend unto Common-wealths, in teaching Princes how to Govern ; and the People how to be subject unto the higher Powers.

And as in the Gospel, so in the Law, we finde woes and Judgements pronounced against those that have indeavoured to infringe this Holy Order : As in *Corah*, and his Complices ; with what terrour was the Judgements of God executed against them, for rising up against their Lawfull Magistrate ? As also, *Uzziah* the King, for entring into the Priests Office, to burn Incense, upon the Altar of Incense, in the Temple ; the Lord smote him with Leprosie, and so he continued a Leper unto the day of his death, 2 Chron. 26, 21. Numb. 16 32.



Of the Ministry, and their Sacred Calling. Of the Office of Christ in the Government of his Church : And of the Place where Christians have from Ancient time resorted unto for the Publique Worship, and Service of God.

VVhat great Preparation doe the Princes and Great Men of the World make for Building their Palaces, Castles, and Towers ! What wonderfull Provision did *Solomon* prepare

D pare

pare for Building the Temple, his own House, and the House of the Forrest at *Lebanon*! But how rashly, unadvisedly, upon weak ground, we see the men of the world attempt to enter into the Ministeriall Function, to Officiate in that Sacred Calling? and what small preparation they make for building up of the Temple of God?

The Sacred Calling of the Ministry, doth not onely consist in Preaching of the Word, and the Administration of the Sacraments: But as there is an inward Calling by God; so likewise, an outward Calling by Man, according to the Rule of holy Scripture, *As Timothy was Ordered by laying on of hands.* Paul bid Titus Ordaine Bishops in every City. The blessed Apostles Ordained Elders in every Church. And as in the Apostles time, so in all Ages, and in well ordered places since, have there been certain Constitutions and Canons for Admitting of men into Sacred Orders; and such as are Ordained by Lawfull Authority, are called by the Holy Ghost, 1. *Angeli Domini*; according to the New Testament, *Angels of the Lord*, as they are Messengers, and Ambassadors of God.

2. They are called *Pastors*, as to whom commandment is given to watch over the Flock of Christ, and to Feed them with his Word and Sacraments.

3. They are called, *Ministers of Christ*, and *Steward of the Mysteries of God*; as also, *Fathers of a great love, faithfulness, and diligence, which they ought to have a care of the Church.*

4. *Doctors, to Teach and Instruct the Church, for*

the perfecting of the Saints, for the edifying of the body of Christ. Eph. 4: 12, 13.

5. Bishops, as wise, Vigilant, and Learned Overseers of the Church, which Christ himselfe hath purchased with his own precious blood: And these are those worthy Pillars who by their holy Authority in the Primitive times, and ever since the age of the Apostles, have sustained the Government of the Church, and have acquired the Title of Excellency, as Bishop, or President among the Elders of the People, and being Instituted by Divine Ordinance, to become a powerfull Remedy against the violence of Schisme and Heresie in all Ages; and through the Majesty of God, to support and preserve the Church of Christ in its purity, splendour, and glory. 1 Tim. 3: 1, 2. Acts 20: 28. Tit. 1: 7.

As the Lord hath sent such wise, Learned, and holy Teachers to speak comfortably to his Spouse, and edifie his Church in love: So hath he sent Hereticall Teachers, to try his People: And these false Prophets come in Sheeps cloathing, transforming themselves into an Angel of Light, if possible to deceive the very Elect, and corrupt the Fountain of holy Faith, as Judas, Simon Magus, Arius, Pelagius, and all Hereticall, Schismaticall, and Atheisticall Teachers, though they have great knowledge, yet is it without love, neither their hearts pure, nor their voyces clear to sing in Gods Quire as a well-tuned Cimbball, in regard of the concavity, yeilds a various sound: So the truly pious Pastors who have a delight to feed their Flock, and to edifie them in love, (the curious and judicious Teachers, adorned with multi-

D a

plicity

Heb. 4. 12. plicity of distinctions, and variety of good Learning, are powerfull in their Doctrines, *Even as sharp as a two-edged Sword.* And such a one in some measure may be compared to *John the Baptist, who was a shining Light,* and thought to be an Angel, and was accounted more then a Prophet: For God saith of this *John: Behold, I will send my Messenger; he was the Voyce of the Cryer in the wilderness.* Neither did he give himselfe the title of an Angel, or of a Prophet; But onely, *Vox clamantis:* Wherein he shewed both his humiliry, and lively described a good Preacher of the Gospel.

Cant. 6. His Preaching was to *Jerusalem* out of order, as
 13. a desert: *Returne, O Shulamite, returne, returne:* Or
 Eph. 2. 12. in the *VWildernesse* among the Gentiles, *who were aliens from the Common-wealth of Israel, and strangers from the Covenants of promise* And such a
 AAs 13. Voyce as *John,* was *Paul* against *Elymas* the Sorcerer.

Mark 3. So likewise *James* and *John* stiled in the Scripture
 27. *Boanerges, the sonnes of thunder.*

May 40. And these may be as parallells to that of the
 3. Prophet *Isaiah, A Voyce crying in the wilderness, Prepare ye the way of the Lord, make his paths straight:* As Kings in their solemne Progresses; and as Armies have their wayes Levelled: So the Preachers, as Harbingers, and Sumners of Christ, ought to prepare a way for the Lord of Hosts: and this is to be done, by throwing downe the mountains of pride, presumption, vaine glory, Idolatry, and all sinne and wickednesse, which the Preachers have
 power

power to doe ; for to their Everlasting Glory, the broad Seale of the kingdome of Heaven, Baptisme and the Lords Supper, the Word of reconciliation, the Covenant of Grace, binding and loosing, life and death, are left and committed to the Church, and her holy Ministers. As the Lord saith to the Prophet Jere-
 my ; I have set thee over the Nations, and over the Kingdoms, to root out, to destroy, and to overthrow, to build, and to plant : According to the best Expositors, this is the Sword of the Spirit, wherewith the Preacher is to subvert the frame of error, and to establish the truth of the Gospel, to root up vices, to beate downe Heresies, to build up vertues, and to Plant true Religion ; To denounce Gods heavy judgements against wicked and Idolatrous Kingdoms, to cast them down by the Sword of the Almighty, and to set up the Kingdome of Christ. Jer. 1. 10.

And such a thundring Voyce was the Prophet Nathan to David, that worthy and renowned King : 2 Sam. 12.
 As also Saint Peter in his first Sermon to the Jews, 13.
 in the conversion of three thousand Soules.

VVhat Power and Authority then, we see, the Lord hath given to his Ministers, whereby their Sacred Calling is highly to be honoured and esteemed ; chiefly, in respect that Christ himselfe hath magnified this Calling : As Saint Paul saith, *He was a* Rom 15. 8.
Minister of the Circumcision with us, for confirmation of the promises made unto the Fathers.

The Princes themselves have no greater Honour, then to be Overseers of the Church. The best day that ever David lived, was, when in a Linnen Ephod,

he danced before the Ark. Solomon, the VViseft, Richeft, and moft Glorious among the Sonnes of Eccl. 1. 1. Men, Ecclesiastes, or Preacher, was the Crowne and Beauty of his Honour; and above all Titles of Kingdomes, this was moft Honourable, Solomon the Preacher.

But what are *Kings or Princes*, in respect of *Angels*? Yet even these Glorious Spirits, whether they be *Dominions, Principalities, or Powers*, they have no greater Glory; the highest Honour and Title they attaine to, *is to be Ministering Spirits.*



Of the Office and Power of Christ in his Church.

During the time of our Saviours Peregrination through the VVildernesse of the VVorld to that Heavenly *Jerusalem* the Mother of us all: the place of his publique resort, was to the Temple. *Joseph and Mary after three dayes, found him in the Temple.* Christ was desired in all ages, according to the Prophet *Haggai, The Messiah is the desire of all Nations*: As Christ told his Disciples, *All the Patriarches, holy Fathers, and great Kings, desired to see the things which they saw, and to heare the things which they heard, yet they were not so happy.*

In the time under the Law, the Priests and Prophets

phets expected Christ, but they could not find him. Therefore the Prophet *Isaiah* cryeth out, *O that I say (st) thou would rend the Heavens, and come downe.*

Now seeing in this last Age, the glorious presence of the Lord hath been manifested to the sons of men; this is the last day, even *Hora novissima*, the last Houre: and this is the acceptable time of Grace, wherein Christ is to be found. Therefore he that desireth to finde Christ, must goe to the Temple, as *Joseph* and *Mary* found him in *Jerusalem*, in the Church, among the faithfull; his dwelling is in *Sion*, where he is found among the Doctors, and Learned Teachers, casting out all blasphemous Heretiques, and Sacrilegious Merchants out of the House of God.

When the Sun, the Prince of the Lights of Heaven appears in our Horrison, all mists and vapours doe vanish away: So when the Glorious presence of the *Lyon of the Tribe of Judah*, appears in his Church, all Schismes, Heresies, and mists of Errors are dispersed; neither Principalities nor Powers are able to oppose this mighty Prince of Peace, who for comparison, there is neither Monarch on Earth, nor Angel in Heaven his Peere.

○ The Glory of *Aarons* Order was temporary: The temporall kingdome of *David* was finished in *Jehoiachim* and *Zedechiah*. But his spirituall kingdome in Christ, shall indure for evermore. According to the Apostle *Paul*, *Thy Throne is for ever*, *the Scepter of thy Kingdome is a Righteous Scepter*: *Heb. 1. 8.*
Heaven and Earth shall perish, and was old as a Garment;

ment; but thou art a *Priest* for ever, and a *Prince* for ever. Therefore may our Saviour be rightly intituled, *The Supreme Head and Governour of his Church*. He is a *King* to Govern his People, and through the Majesty of his glory, he disperses all his enemies, and through his vertue, love, and burning charity, he drawes all the Elect into one body, to fight under his Banner, to become his beloved Spouse, the Kings Daughter, amiable in his sight, the Virgin Israel, a Communion of Saints, cloathed in the Robes of Honour.

The Office of Christ may be considered two wayes. First, *As he is God*. Secondly, *As he is Mediator*. As he is God, with the Father, and with the holy Ghost, he hath Kings and Magistrates to be his Deputies on Earth: Therefore they are called *Elohim*, that is, *Gods*. But as he is Mediator, and so consequently, a *Priest* and a *King*, he hath neither Deputy nor Vicegerent, *Neither King to Rule, nor Priest to offer Sacrifice, nor Prophet to be his Deputy, as he is the Doctor of the Church*.

As the Church is thus honoured with the glorious presence of the *King of Glory*; so it is requisite in some measure, to shew her Power, Priviledges, Vertues, and Graces: according to the Apostle Paul to the Ephesians, *The Church is built upon the foundation of the Prophets and Apostles, Christ himselfe being the chiefe corner stone*. In holy Scripture, she is called *Heaven*, or a *Kingdome*, for that her conversation is in Heaven. Christ, the Prince of Peace, is the *King of this Kingdome*; The People resemble the

Psal. 83. 1.

Matt. 23. 10.

Eph. 2. 20

the Firmament ; and the Preachers of the Word ; Starrs in the Firmament. First, Receiving Light from the Sonne of Righteousnesse : And then, Communicating it to the People. And though the Church be called Heaven ; yet there be many blazing Starrs, and prodigious Comets, which are not properly called, Lights, but rather fires, by the Philosophers *Ignes fatui* : And such are these, as Christ the Prince of Peace, permits to live among his Subjects, that through the tryall of their Faith, those which are approved in his kingdome, might be known. *If a Prophet arise (saith Moses) and intice thee to Idolatry, thou shalt not hearken unto him ; for the Lord 3. Deut. 13. proveth you, to know whether ye love the Lord your God with all your heart, and with all your soule.*

The Church Militant, is not *Babel*, but *Jerusalem* ; not like unto *Cain* or *Nimrod*, building Towers of Confusion : but lively resembling *Abel*, *Seth*, and *Enoch*, who with one accord are walking in all holy order to *Jerusalem*, which is a City of Unity within it selfe.

The Church is not a number of dispersed Sheep, but a Communion of Saints, an united Flock under one Shepherd, having one Lord, one Spirit, one Baptisme, one hope, and but one heart. The Spirit of Man doth not quicken any member, or part, separated from the Body : So the Spirit of God doth neither quicken, animate, or comfort those who separate and divide themselves from Christs Misticall Body.

For the publique worship of God, he hath in his
E wise

Wisdom in all ages, assigned certain times and places: the most special time, is his Sabbath; and the most special place, the Temple, according to the Prophet *Isaiah*, and by Christ himselfe repeated in three Evangelists, *Matth.* 21. 13. *Marke* 11. 17. *Luke* 19. 46. 47. The Publican and Pharisee went up into the Temple to pray. Peter and John went in to the Temple at the houre of Prayer. Christ himselfe daily teaching in the Temple.

Isay 56.7

Luke 18.

10.

Acts 3.1.

Isay 49.
23.

After the Ascension of our Saviour, by reason of the great persecution he left his Church in, (for the tryall of their Faith, and to confirme them in the truth;) the Christians assembled not in the fittest, but in the safest places. In proceesse of time, they Erected Oratories, not in any sumptuous manner, by reason of the Churches poverty: But in after time, when the Almighty rayfed up, and moved the Hearts of Religious Emperours, Kings, and Queens, as nursing Fathers, and nursing Mothers of the Church, freedome and liberty was given to the Christians to build Temples, which with all alacrity was performed, as also, to beautifie, and adorne them with expedient Ornaments suitable for the House of God. And to the end that the Church should be distinguished from the Conventicles of Heretiques; God hath in all Ages, appointed Temples for his Publique Worship, whereunto his people were to resort, and wherein he would be served, that all might acknowledge one God, one Christ, one Faith, an Uniformity in Doctrine, against the opinion of those too Zealous Patriots, that are so Spiritual, that they

they cannot indure the good order both in Church and State, which the God of Order in his wisdom from all Eternity, hath ordained as a Card to guide the world by; but have runne a violent course, quite contrary to the goodnesse of God, and meeknesse of his holy Spirit, wandering as in a Wildernesse from the light of the word of Truth, shining forth from the Fountaine of Light, which enlightens every one that cometh into the world. And this Light hath the Lord

Heb. 1. 3.

Iohn 1. 9.

Wised. 7.

16.

Communicated to his holy Seers, the Patriarches, Prophets, and Apostles, who have approved themselves Shining Lights, and most substantiall Pillars of the Church, being indewed with that true wisdom, high magnanimity, and noblenesse of mind, whereby they held a holy correspondence with their God, neither soaring too high into his secret Counsels, to the quenching of their Spirits with the Flame of fiery Zeale; nor worshiping his Glorious Creatures, or any thing below his Divine Majesty.

As the Glory of God is the admirable excellency of that Vertue Divine, which being made manifest, causeth Men and Angels to feare him, and to extoll him for his greatnesse: So through the influence of Divine Light, hath the works, and writings, Commentaries, Concordances, Glosses and Harmonies of these worthy Members, and other Learned Doctors in Christs Church, strengthened and confirmed one another in the effects of Love, and in the unity of the Spirit, to sound forth the prayles of the Church, the wisdom, Power, Strength and Glory of the Lambe, and the Noble Acts, and won-

Rev. 7. 9.

10. 11. 12.

& 4. 10, 11.

Rev. 5. 9. *drows Works of that one onely Wise God, that sits be-*
 11, 12, 13. *tween the Cherubims, upon the Throne of Glory, Go-*
verning the Powers of Heaven and Earth.

When Balaam saw that none of his Politique,
 and wicked devises could prevaile against the
 Church, he broke forth in high commendations of
 her Vertues and Loveliness. Hence it is, that the
 Church becomes precious and deare in Christs sight,
 that of all Societies and Assemblies of Men in the
 VWorld, none are more excellent and worthy, none
 more amiable and lovely, none more beautifull then
 the Church of God, the Spouse of Christ.

The Heavens and the Earth cannot out-vie her
 Cant. 6. 4: *Glory; She is beautifull as Tirzah, and comely as*
 20. *Jerusalem; faire as the Moone, cleare as the Sunne;*
yet terrible as an Army with Banners. And though
 & 1. 5. *she may seem sometimes in outward appearance dis-*
coloured with infirmities, and black, like the Tents
of the Arabian Shepherds, through persecution; yet
to her Lord, and in him, is she Glorious, and come-
ly, as the Curtains of Solomon.

The Church is a Fountaine of Springing water,
 from whose pure Head issue all those living waters,
 which who so drinketh, shall never thirst againe, even
 such cleare Currents, as Flow from the Hill of Leba-
 nus, which like unto another Jordan, water all the Israel
 of God.

And the more contemptible the Church is in the
 VWorld, the more precious is she in the sight of
 God; the Lord doth count her even as the Apple
 of his Eye: The Earth, the Ayre, and the Heavens
 attend

attend on her, and he hath made the Angels to serve her. VVhen *David* commeth to value the Church, he finds it *better then much fine Gold, even then all pretious Stones*; as appears by his Zeale to serve the Lord in his holy Temple. The Nativity of the Church, is a greater work then the Creation of the VVorld: the VVorld was finished with a VVord; but many Dayes, and Yeares did the Lord Travell before the Church was brought forth to his good liking; and many of the Saints suffered Martyrdom. For the preservation of the Church, was the Prophet *Isaiah sawne in two*. *Jeremiah shut up in Prison*. *Daniel cast into the Lyons Den*. *The three Children throwne into the hot fiery Furnace*. *Amos stricke through the Temples*. *Zacharias slaine between the Temple and the Altar*. And for confirmation of the Church was *Stephen stoned to death at Jerusalem*. *Iohn Baptist beheaded*. *Peter crucified with his Head towards the Ground*. *Andrew the Brother of Peter crucified at Patris*. *Thomas who Preached to the Medes, Persians, Germanes, and other Nations, was slaine in Calamina, a City in Iudea*. *Paul and Matthias were beheaded*. *Philip the Apostle, crucified at Hieropolis*. *Marke the Evangelist burned under the Reigne of Trajanus the Emperour*. *Matthew after he had converted Ethiopia and Egypt to the Faith, was run through with a Speare*. *Simon Zelotes (who Preached the Gospel in many Countries, and in Brittain) was crucified*. These, with many thousands of glorious Martyrs, who have honoured the Church of Christ with their holy Life,

and

Plal. 119. 10
& 43. 2.

27

and propagated the same with their precious Death. And not onely thus, but before the little Church of the Jewes was framed, *The Earth was shaken, the Heavens obscured, and the whole course of Nature turned.* But in gathering the Church of the Gentiles, *The Sunne became blacke, the Heavens darkned, the Vaile of the Temple Rent, the Earth trembled;* and above all, *the God of Nature suffered:* And though the Church be despised in the Eyes of Men, yet thereon dependeth the continuance of the VWorld; all blessings are continued on the Earth, for *the Churches sake.* In this stately and beautifull Fabricke wherein we Live, *we see the Lord as under a Vaile, dwelling in the outward Courts of the Temple, we onely behold a shadow of his Divine Countenance;* but *in the Church we see him almost face to face.*

The Church is the Household of Faith, the City of the Living God, the Virgin Israel, a Chosen Generation, a Royall Priesthood; *The Kings Daughter, clothed in her Robes of Honour,* (Psal. 45. 13.) *O how amiable (saith David) are thy Tabernacles, O Lord of Hosts!* (Psal. 84. 1. 3. 10.) thrice happy are the Living Stones of this most beautifull Building.

Having



Having briefly Treated of the Church, Magistracy, and Ministry ; So now it remains to shew how farr this Nation hath observed holy Order ; And how the Christian Faith was received, and continued here ; With a short Treatise of Knowledge, Learning, and Learned Men in the most remarkable Ages of the World.

AS the wisdom of Divinity is requisite for the establishment of good Government in the Church of Christ ; So is the wisdom of Nature, and Knowledge of the Sciences, requisite to the establishment of good Order and Government in the Common-wealth of the World. As the Wise man saith, *The true beginning of wisdom, is wisdom, the desire of Discipline and Learning : and the desire of wisdom establisheth a Kingdom.* Knowledge, as a precious Pearle, hath been highly esteemed in all Ages, even from the Creation, as appears (though very obscurely) to this last Age, in respect there is
no

no Story VVritten, either of the VVifedom, Learning Knowledge, Arts, or Sciences of those men of Renowne (in the time of the old world) remembered by *Moses*; nor little memory remaining, either of their Verrues, or Actions of Fame: Yet is it questionable, that the use of Letters was found out in the very Infancy of the VVorld, proved by those Prophecies VVritten on Pillars of Stone and Bricke by *Enoch*, (by others ascribed to *Seth*.) Of these Prophecies of *Enoch*, *Saint Jude* testifieth, and some part of his Books, (which contained the course of the Starres, their Names, and Motions) of which *Tertullian* affirmeth, *That he had perused whole Pages*; and these, through providence, might come to the hands of *Noah*, and so be preserved to Posterity from the Universall Deluge: For *Noah* was Intruded, *Calum & Sol*, for his excellent knowledge in Astronomy, and other Sciences. And this knowledge might by an easie passage descend to *Abraham*, and so to *Moses*, from whom, as from a *Fountaine*, the whole world might be instructed, both in Morall and Divine knowledge; according to *Solomon*, *Wisdome is more moving then any motion, she passeth through the Universall, by reason of her purenesse: she imbraceth the wise, and entreth into the understanding of the Prudent: she liberally communicates her gifts to the diligent, as to know how the world was made, and the operations of the Elements, the change of Seasons, the Circuits of Teares, and the Positions of Starres.*

Among the Arts and Sciences, we finde the Art of

of Magicke to be in the number of those that seem much undervalued in this Iron Age : As that good and ancient Magicke, which *Pauci intelligent, multi reprehendunt* ; few understand, and many reprehend. According to *Plato*, *The Art of Magicke, is the Art of worshipping God* : The word *Magus* is taken for one that is wholly conversant in things Divine, and Devoted to the service of God : and this is called *Divine Magicke* : and these did the *Latines* intitle, *Sapientes*, or wise men : *For the feare and worship of God, is the beginning of wisdom* : These wise men the *Greeks* call *Philosophers* : Among the *Egyptians*, they were termed *Priests* : With the *Hebrewes*, they were called *Cabalists*, *Prophets*, *Scribes* : Among the *Babylonians*, by the name of *Chaldeans* : Among the *Persians*, *Magicians* : Among the ancient *Brittaines*, they were called *Bards*, and *Druides* ; and though the *Chaldeans*, and other Nations, were ignorant of the true Divinity of the word *Magus* ; Yet in the *Persian Tongue*, it doth import as much, as a contemplator of *Divine and Heavenly Sciences*, (to omit the severall kinds of *Magicke*, and diverse unlawfull Arts, which under the name of *Magicke* are comprehended :) *Philo Judæus* affirmeth, *That by this part of Magicke, or Astrology, together with the motions of the Starres, and other Heavenly Bodies, Abraham found out the Knowledge of the true God, while he lived in Chaldea : Qui contemplatione Creaturam, cognovit Creatorem*, who knew the Creator, by the Contemplation of the Creature.

Of Magicke.
Plato in Alcib.

Mat. a. r.

Philo Judæus.

Exposition.

It is not much improper to say, That by this

part of *Magicke*, those excellent *Magicians*, *Philosophers*, and *Divines*, intituled in the Scripture, *wise men*, being directed by a *Star* at the time of our Saviours Nativity, came with *Gifts*, and *Presents* from the East to Jerusalem, and so to *Bethlehem* to worship the Child *Jesus*, the Lord of *Glory*.

Mat. 2. 1.
2. 8. 9. 11.

But it is affirmed, That *Abraham*, the holiest and wisest of men, did first teach the *Chaldeans*; then the *Phanicians*; lastly, the *Egyptians*, *Astrology* and *Divine Knowledge*; seeing that a *Magician* is no other, then *Divinorum interpres*, a *Studious Observer* and *Expounder* of *Divine things*: And the *Art* of *Naturall Magick*, no other then the *wisdom* of *Nature*, and the *absolute perfection* of *Naturall Philosophy*. And that this name and profession of the *Magi* amongst the ancient *Persians* was in high esteem, as *Peucer* truly affirmeth, The *Magi* (saith he) were the chiefe *Ministers* of the *Persian Religion*; as the *Levites* were among *Gods people*; and they were given to the study of true *Philosophy*: Neither could any be *King* of the *Persians*, who had not first been exercised in the *Mysteries* and *Knowledge* of the *Magi*.

Certainely then, it proceedeth from *Ignorance*, and no way accordeth with *Wise* and *Learned men*, to condemne the *wisdom* of *Nature*; because the *Prince* of *darkenesse* (more knowing then all the *Princes* in the world) hath not ceased to mingle the good and profitable *Knowledge* of the *Celestiall Influences* with his *superstitions*; and so, to the *Knowledge* of the secret *Vertues* of *Nature*, hath he fastned his *Doctrine* of *Numbers*, *Characters*, and
Incanta-

Incantations, thereby to diminish the glory of Gods Creating VVord.

And as *Sathan* hath in all ages transformed himselfe into an *Angel of light*, to the end he might presse into the imployment of the Ministers and Servants of God, to seduce them to Idolatry and Heresie, as Doctrines of Religion. So likewise doth he endeavour to corrupt the *Art of Astrology*, by giving a Divine Power to the Starrs, teaching men to esteeme them as gods, and not as Instruments.

As we finde that this abuse of Astrologie could not terrifie *Abraham*, and other worthy Learned Men, from observing the Motions and Natures of Heavenly Bodies; it can neither dehort Wise and Learned *Physicians* and *Magicians* in these dayes, in imploying their Skill, Gifts, and Abilities, wherewith they are indewed, and so farr to dive into the secret workings of Nature, as to use the utmost vertues of Herbes, Plants, Stones, and Mineralls for the good and comfortable use of Man-kind; nor from attributing those vertues, influences and inclinations to the Starrs, and other Lightes of Heaven, (as they differ in Operation and Degrees of Glory) which God hath given to those his Glorious Creatures.

As *Abraham* was Learned; so was *Moses* famous in wisdom, never was there a greater Prophet in Israel. *Eupolemus, lib. de Judea regibus*, avoweth *Moses* to be the first wise Man, the first that left to Posterity by Letters the Truth and Power of one Infinite God: never any more Learned in Divine and Humane Knowledge; He was Learned in all the Wise-

< dome of the Egyptians ; as Theodoret termed him,
 Oceanus Theologiae, the Sea of Divinity, from whom
 all other Writers, as Rivers, are derived, and from
 whom, as from a Fountain, the Common-wealth of
 the Jewes received so rich supply of all kinde of
 Knowledge as beautified their Judges, Kings, Prin-
 ces, and Rulers, and other Degrees of Men, Pro-
 phets, Wise men, and Scribes, being indewed from
 on High with all varieties of Gifts, Administrations
 and Operations, till the full and finall dissolution of
 their Church, State, and Glory.

And as before, so since the time of our Saviour,
 hath God been pleased to strengthen and confirme
 his Church through the light of these bright shin-
 ing Starrs, who receive influence from the glorious
 Rayes of the Sun of Righteousnesse, in whom are hid
 all treasures of wisdom and knowledge.

Apolos, through his great Learning, was a great
 help to the Apostles. *Paul was brought up at the feet*
 of Gamaliel, a Doctor of the Law, through the force
 of his Eloquence, made Felix to tremble. He charged
 Timothy (who from a Child was perfectly taught the
 Scriptures) to give attendance to Reading, and Learn-
 ing, and to continue therein, to the end, he might in
 soundnesse of Doctrine, and meeknesse of Spirit, teach
 and establish true Religion, convince all erroneous Opi-
 nions, correct evill manners, and rebuke all Vice ; as
 also, to instruct in all godlinesse : And the Apostle
 further addeth, *As the whole Scripture is given by in-
 spiration of God, and is profitable for Doctrine, and so,
 whatsoever things are written aforetime, are written for
 our Learning,*

As in the Apostles time, so in the Ages since, we finde the continuance of wisdom, and Learning among the Fathers, and others. Saint *Augustine* was wonderfully beautified with the Gifts of the Spirit. *Jerome* was, *Homo Doctissimus, & trium Linguarum peritus*. *Hilary* for his Eloquence, was stiled, *The Trumpet of the Latine Tongue*. *Platarch* was accounted, *An Ocean of Learning*. *Bede* was Surnamed, *Venerabilis*. Bishop *Jewel*, and other true Prophets of late, and in our time, were so much adorned with all kind of knowledge, and Learning, that they were admired for their varieties of Gifts, Vertues, and Heavenly Graces.



Of Colledges, and Universities, where the Learned are strengtbened, and confirmed in true Knowledge, before they become Builders up of the Temple of G O D.

THe first Builder of Colledges we Reade of, was *Samuel*, He called his Colledge *Naioth*, 1 Sam 29 viz. *Even Beauty it selfe*, where must be no Deformity. Colledges are as *Epitomes* of the *Common-wealth*, as *Athens* was of *Greece*. Universities

Isay 40.
23.

be the *Lebanons* of the Lord, from whence Timber must be transported to build the Temple; they are the Polished Saphires to Garnish the House of the Lord: They are also the Nurceries of Christian Learning, and rightly termed *Ecclesia Plantaria*, being like the *Persian Tree*, that at the same time doth Bud, Blossome, and beare Fruit. And for this end, God promised, that he would stir up Religious Kings and Queenes, which should be Nursing Fathers, and Nursing Mothers to the Church; not onely to defend her from violence, and preserve her purity; but also, to advance her Honour, to be Patrons of Learning, and Founders of Colledges and Schooles.

How happy are we also in those two famous Universities of this Land *Cambridge* and *Oxford*, (the Lights of Great *Brittaine*, and challenging precedency before most of the Daughters of our *European* Muses) wherein the Liberall Arts are quietly, and closely Studied: as also, openly and Publicly Professed; being guarded with the Lyon, and the Crown, encouraged thereunto by Royall Charters; and not onely in those Princely Priviledges, but we are most happy in the Word purely Preached, and rightly divided by those Polished Saphires, (bred and brought up in the Schooles of the Prophets, and Nurseries of the Apostles) adorned with all kinde of Gifts, and Varieries of Distinctions; Zealous Preachers, endewed with the Spirit of Prophecie; Learned Bishops, endewed with the Spirit of Wisdom; Judicious and accurate VVriters, endewed with the Spirit of Knowledge, whose sweet Accordances,

dances, Doctrines, and Harmonies with the Prophets and Apostles, are not onely able to confute Error, and suppress Schisme and Heresie; but having one Heart, and as all with one Voyce, are so fruitfull in their holy Labours, which never return in vaine, but as a Streame derived from the Fountaine, water the Gardens of the particular Congregations all the World over.

By this preceding Discourse, we may gather, *That Humane, and Divine Knowledge, have embraced each other, both in the time of the Law, and of the Gospel:* And if we make curious search into Ancient time, we shall finde, *That Knowledge and Learning, were the greatest treasures that men sought for; and they were such Jewels of inestimable Value, that after much Study, and Search, whatsoever was attained unto concerning God, and his working in Nature, it was not left to the irreverent construction of the Vulgar, and irreligious; but delivered over by wise Men to Posterity, equally Zealous, and Learned, ex animo in animam, sine Literis, from mind to mind, without Lecters.*

And it was thought by diverse of the Learned, (as *Mirandula* conceiveth,) *That Moses did not onely* *Mirand. fol. 12.* *upon the Mount receive the Law from God: but with all, Secretiorem & veram Legis enarrationem, a more secret and true explanation of the Law, which he delivered by Mouth to Josuah, and Josuah to the Elders, by way of Tradition.* And this Custome was held by the *Druides* of our Ancient *Brittains*, who were so wonderfully beautified with knowledge, *That the Na-*

tions about admiring the variety of their excellent Gifts, sent hither their Sons, to be by them instructed in all kind of Learning.

The Offices of these *Druides* (as *Origen* saith) were chiefly about holy things; as *Deus os homini sublime dedit*, so they soared up in their minds to behold the Heavens, and their Cælestiall Spheres, curiously searching as for Silver, or for Gold, with wise and Learned *Abraham*, *Contemplatione Creaturarum*, through the Contemplation of these Heavenly Bodies, to know their omnipotent Creator; Their Doctrine taught, *One onely God*: and some of them, condemned the worship of God in Images. But their Doctrine chiefly consisted in teaching the Immortality of the Soule, the Motions of the Heavens, the Operations of the Elements, the Nature of things, and the Power of the gods. These, through their great knowledge and Learning, were helps, saith *Tertullian*, that caused the *Brittaines* so soon to receive the Doctrine of Christ, after that the sound of the thundring Apostles was gone through the Earth, and their Words unto the ends of the world, (the proper Attribute of this our Nation, which before all other) became the first Kingdom of the Gentiles, that offered their Sons and their Daughters unto the Lords Sanctuary.

Reasons may be given that such speedy Conversion could not so soon be wrought upon the Inhabitants of this Nation, seeing they were so far remote from *Jerusalem*, from whence it is most probable the water of Life flowed; they were not onely farr distant

distant from *Jerusalem*, and so placed by the Almighty in the Terrestriall Globe; that this Nation is termed of the Ancient, *The ends of the Earth*; and deemed to be situated in another world; as in an Oration that *Agrippa* made to the *Jewes*, and *Agricola* made to the *Romans* it is so called; and that this, above all other Countries, Nation, or Kingdoms in these Westerne Parts of the VWorld, was most devoted to Idolatry, Paganisme, and Heathenish Customs.

These Objections may be justly answered, as, *The Lord hath promised to extend his hand to the Gentiles, that the wilderness, and solitary place, those that sit in darkness, and in the shadow of death, might blossom, flourish, and rejoyce; their powers and faculties strengthened, quickned, and revived by the Spirit of wisdom, Understanding, Counsell, Knowledge, and of the feare of the Lord.* Isay 44. 1.
& 61. 1.
& 11. 2.
& 19. 18.
& 35. 4. to

And whereas the Gentiles were forsaken, afflicted, and without comfort; *Behold (saith the Lord) I will lay thy stones with faire colours, and thy foundations with Saphires. The glory of Lebanon, and the excellency of Carmel shall be given unto thee. Thou shalt be called the City of the Lord, the Zion of the holy one of Israel. The dayes of the Gentiles mourning shall come to a period: the Host of Heaven shall be their god no more; the Light of their Sun shall set no more, for the Lord of Hosts shall be their everlasting Light, even the Light of their Glory.* Isay 64. 1.
& 35. 2.
& 60. 15.
19.

So according to his holy Covenant made with *David* his Servant, *There should not want a Man to sit*

G

sit

fit upon his Throne, and to Judge the House of the Lord, so long as the Sun and Moon indureth.

These, with other comfortable and precious Promises, were as hidden mysteries to the Gentiles, as wanting the light of Gods word to direct them in their Night of Ignorance : they were onely revealed to the Prophets, and beleeving Jewes ; For, to the
 Rom. 9. 4. Jewes appertained the Adoption, the Glory, and the Covenants. The Name of God was great in Israel, At Salem was his Tabernacle, and his dwelling was
 Eph. 2. 12. in Zion, while the Gentiles were strangers, and aliens from the Covenant of Promise, having no hope, and without God in the world. But when the fulnesse of time was come, that same's Silver Trumpet sounded
 Ag. 9. 15 from Jerusalem, by that worthy and Learned Apostle Paul to the Gentiles, King, and Children of Israel, through whose Golden Conduit so pleasantly run that water of Life, which Flowed through the world. No sooner was the Standard Royall of the Prince of Peace set up to the Nations : no sooner
 Rom. 10. 28. did the Lyon of the Tribe of Judah, that mighty VVarriour, breake the Rod of his oppressor, as in the day of Midian, and deliver poor Captives from the Barrs and Gates of Death, pay their Ransome, and
 15y 9. 4. 6 Proclaime their liberty : but as Cyrus, that Noble and Renowned King of Persia, was ordained by God to chastize and subdue the Idolatrous Nations and kingdoms of the Earth, as it were to modelize the world,
 & 61. 1. according to the Prophet Isaiah, To make the crooked
 62. 6. places straight, to breake in pieces those mighty Gates of Brasse, and to open the two-leaved doores, that the
 Luke 4 18 Children

Children of Israel might freely returne from their Babylonian Captivity, chiefly to restore and build up that beautifull Temple of Jerusalem, the Church of the faithfull. Ex. 12

So, through the influence of Divine Grace, the Ancient Inhabitants of this famous Nation (being guided by true wisdom) leaving and forsaking their way, which directed to the Court of Babilon, and weeping, enquired for the perfect way to Jerusalem, with their faces towards Sion, to build the Temple of God. Thus the ransomed of the Lord returned to Sion, with Songs of deliverance, and everlasting joy, to make a famous enlargement of Christs kingdom, they became Heires of God, and joynt Heires with Christ, of the same body, in respect of present Grace, May 49; 6. 23. Respectu boni presentis, and fellow Heires in respect of future Glory, those that were farr off, even as For- Rom. 8. 17. Heb. 1. 14. reiners, in the wilderness, are now become Citizens Eph. 2. 13, 14. with the Saints, and as being built together in Christ, make one Church, partakers of the same promise, so- Gen. 12 7. & 22. 18. much as the Covenant of God, made to Father Abraham, did apparantly concerne all the Nations of the World.

As God of his infinite love, from all Eternity, was pleased to give his onely Sonne, the Heathen for his Inheritance, and the ends of the Earth for his Possession; How can the many comfortable and precious promises in his Sacred Book, be more fitly applyed to any Nation in the world, then to Brit-
taine, which by a speciall Prerogative, challengeth preheminance, as having approved her selfe one of

the most Flourishing Branches in the Garden of God ?

The Planting of the Gospel in this Nation, is very ancient, the successe in History most apparently sheweth.

Theodo-
ret.

It is held by *Theodoret*, an ancient Doctor of the Church, with others, *That the Apostle Paul, the Doctor of the Gentiles, after his releasement from Rome, confirmed the Doctrine of Christ to these Westerne Parts of the World; and among them, as may appear, to this Island of Brittain.*

Nicepho-
rus.

Other Authors affirme, *That Simon Zelotes (so Sur-named for his great Zeale to the Gospel) after he had travelled through the uttermost Coasts of the Ocean, with the Isles, as Dorotheus writeth, Simon Zelotes passing through Mauritania, Africa Preaching Christ, at length was Crucified, and buried in Brittain.*

Dorothe-
us.

The most Writers agree, *That after the dispersi-
on of the Jews, in the time of Tiberius Nero Empe-
rour of Rome, Anno Domini 63. certaine Disciples
were sent out of France into Brittain by Philip the
Apostle, whereof Ioseph of Arimathea (that buried
the body of Christ) was chiefe. Arviragus then Sway-
ing the Scepter of this Kingdome, freely gave unto
them the Isle of Avalon in Sommersetshire, now cal-
led Glaffenbury, where he, with his Brethren, first laid
the Foundation of our Faith, builded an Oratory, and
Preached the Word of Life to the Brittaines, and there
left their Bodies to remaine for a joyfull Resurre-
ction.*

William
of Mal-
mesbury.

That

That this is most probable, the Consent of all Writers doe approve, and the reverend regard had of the Place, with many Charters thereof to this day remaining, are strong inducements for these our first Apostles Residencies and Burialls: As in that diligent and curious search of King *Henry* the second, for the ancient Charters of that Foundation: among many recited in that exemplification, in one of them it is called, *Origo Religionis in Anglia*. In another, *Tumulum Sanctorum ab ipsis Discipulis Domini edificatum, fuisse venerabilem*. Also in the same Charter, among many other Kings, there is mention made of King *Arthur* to be a great Benefactor unto that Abbey.

And to shew the continuing Zeale of this Place above others; from hence were those two Divine Doctors sent to *Eleutherius* Bishop of *Rome*, by King *Lucius*, as by their Epithites doth appear; the one called *Elvanus* of *Glassenbury*: and the other *Meduvinus* of *Belga*, that is, *Wells*.

Polidore Virgill, with other later Writers, doe agree of this Place, affirming, That at first it was poor, and without all pompe; it was their Oratory built onely of Wreathen wands: but afterwards, by diverse Princes, rayssed unto greater glory, with many large Priviledges, and Charters Granted, viz. Of *Edgar*, *Edmund*, *Edward*, *Elfred*, *Kentwin*, *Baldred*, *Ina*, *Kenwalla*, (sometime a Heathen King,) the Conquerour *Rufus*, and *Henry* the first, Grandfather to this King *Henry* the Second, who diligently perused these, and other the Charters of his Predecessors, Christian
Kings

Kings and Princess, and that Rectory in these Charters, termed, The Grave of Saints, the Mother Church, the Disciples Foundation, and Dedicated to our Lord, as the first Place in this Land, wherein the Beames of Christianity shined, and where the Light of the Glorious Gospel was received.

C However, certaine it is, *That Brittain hath had the Honour to be graced with the first Christian King that ever Reigned in the world, which was our Renowned Lucius, the first Fruits of all the Kings that ever presented their Crownes at the Feet of our Saviours Crosse.*

Here we finde the famous Monastery of *Bangor*, (the Foundation whereof ascribed to the said King *Lucius*) as a Colledge of Divine Philosophers, which is truly acknowledged to be the Mother of all other in the World.

And of such Power hath Christ been in these his Possessions, that notwithstanding the Invasions of the *Romans, Saxons, Danes*, and the many injuries of time and warre which have consumed their Records; yet were the *Brittaines* strengthened and confirmed in their received Faith, by the Doctrine of many Learned and Godly Men, *left not their first love*, with the Church of *Ephesus*, but continued constant in the Faith, unrill the tortures of Martyrdome cut them off by Death. And those Fathers, (even from the Disciples themselves) held a Succession in Doctrine, and Preached the Gospel with good successe, even till at length the Hearts of good Emperours were moved to send forth more favourable Edicts, whereby

whereby the Doctrine of Christ was established, and in *Brittaine* more fully confirmed, by the Authority of famous *King Lucius*, whereby this was the first of all the Provinces that received the Faith by Publique Ordinance. Euslib. 4. cap. 9.

And as an Ancient and Learned Historian saith, *The Temples which have been founded to the honour of their many gods, were Dedicated to the One, and onely true God.* For there were in *Brittaine* eight and twenty *Flamins*, and three *Arch Flamins*; in stead of which, so many *Bishops* and *Arch Bishops* were appointed; by which means, this happy *Kingdome*, under that godly *King*, was nobly beautified with so many Cathedrall Churches, and Christian Bishops Sees, before any other *Kingdome* in the world. 3. Arch Flamins, London, York, and Caerlegion, alias, Chester.

As we are graced with the first Christian *King*; so are we honoured for producing the first Christian Emperour, That by Publique Authority established the Gospel throughout the World; which was, *Constantine* the Great, Borne, and Educated here in *Brittaine*, by Queen *Helena*, a most Renowned, Vertuous, and Religious *Brittaine* Lady; unto whose dayes, the Succession of Christianity did continue: as appeareth by *Constantin*, the Father of this Great *Constantine*, who permitted the Profession of the Gospel, with the Erection of Churches here in *Brittaine*, for the true service of God; and prohibited the superstitious worship of the *Gentiles*; a pregnant signe of the continuing Zeale, which unto those dayes had left a glorious memory.

And most certaine it is, That the Christian Faith
was

was still Professed in this Land, sound, and undefiled, (as *Beda* witnesseth) notwithstanding the cruell persecutions of the bloody Emperours. All which time (saith *Dicetm*) Christian Religion Flourished quietly in *Brittaine*, till in *Dioctians* time, the Churches were demolished, their Bibles burned, and their Priests, with their faithfull Flock, cruelly murdered; and through the whole Land was the name of God blasphemed, (as it was held a Rule, when the invading Romans Reigned, Gentilisme was advanced: and when the Brittaines, the Gospel:) Yet the Brittaines continued constant in Christianity; and the Censures of their Bishops (for their great Estimation of their Constancy, Piety, and Learning) required, and approved in great Points of Doctrine among the Assemblies of some Generall Councells, and wherein they stoutly withstood and opposed the growing of the *Arrian* Heresie, which was about to overspread the Christian world.

If here we search into the state of the Brittaines Church, we shall finde heretofore perfect beauty, through the Divines Vertues of the Noble and Religious Empresse *Helena*, and her Renowned Sonne *Constantine* the Great, with other Christian Emperours, (as in the Infancy of the world, in that first and flourishing Age) before Moth-eating time had wasted, and worne out that lively vertue of nature in Man, and other Creatures; under the shade of whose wings, the Heavens shall wax old as a Garment, the first and purest Seed, must of necessity bring forth the fairest and fruitfulest Plants, as *Abel*, *Seth*, *Enoch*, with

Beda.

Dicet.

ad An.

287.

English
happines

Psal. 102.

26.

with the other worthies of the World, remembred by *Moses*. So doubtlesse were these Primitive times, *Gen. 4. 4.*
 Pure, Golden, and Halcionian; as appears by Saint *Rom. 1. 8.*
Paul to the *Romans*, whose Faith was so resplendent,
That it shined through the world. And the *Brit-*
taines likewise, *In omnium plenitudine rerum felices*
essent, in a most splended condition, free from emu-
 lation, Discord, Heresie, or Idolatry, having the light
 of the Gospel shining through the Land; and be-
 ing guarded by *Romes* commanding Monarch, as it
 were, to assure the quiet, and peaceable possession of
 all their Temporall and Spirituall blessings.

And this their happy estate continued through the
 protection of worthy Christian Emperours, till that
 the glory of the *Roman* Empire began to be eclipsed,
 and weakned through Civill Discord, and by
 the irruptions of the *Gothes* and *Vandalls*, that the
 stem of their glorious Cedar, became too weake to
 beare the weight of its over topping greatnesse;
 their Proconsull *Etius*, was forced to retire the Le-
 gionary Souldiers from these Northerne Parts, and
 with them, commanded the flower of *Brittaine* to
 attend their Warrs, whereby they left the fairest
 Plume in their Golden Diademe, with all the glory
 thereof, to the mercilesse cruelty of the *Pills*, *Scots*,
 and other barbarous Nations.

After the departure of the *Romans*, this Land was
 not presently Invaded, the people sleeping in carnall
 security, living in the quiet possession of all Earthly *Ier. 23. 7. 1.*
 felicity. VVhich as *Gildas* saith, Caused Oppression *May 29. 19*
 in their Prince, wickednesse in their Judges, negli-
 gence

pence in their Bishops, and riot in the People: Even
 as those mighty men of the old world, whom *Moses*
 calls, *Men of Renowne*, through the frailty of Hu-
 mane Nature, forgot the Piety of *Seib*, the Holy
 walking of *Enoch*, and the Preaching of Righteous
Noah, begun to act oppression, and cruelty, which
 was the chiefe cause of the Universall Deluge. Or
 as *Alexander* the Great, after his many Conquests,
 caroused in Ryot at *Babylon*, (imitating the Triumphs
 of *Bacchus*:) So these were great Causes that Pa-
 ganisme, Tyranny, Popery, Schisme, and Heresie in-
 fued: And not onely for the sinns of the People, but
 also through *Fortiger* their King, who (to Possesse
 the Royall Diadem) cruelly caused *Constantius* his
 Sovereigne Lord to be slaine, Divorced his Lawfull
 Queene, and Married *Romen* the Daughter of *Hen-*
gist, a Duke, and Leader of the *Saxons*: These, with
 other Moriver, saith *Geldus*, moved the judgements
 of God against the Land, whereby the former mise-
 ries were attended with warrs, pestilence, and morta-
 lity: So that the Church being thus buried even in the
 Cinders of Pagan desolation, forced many of the
 people, with the Bishops of *London* and *York*, viz.
Theomis and *Thadiaceus*, with other Learned Mini-
 sters, into the Desarts and Mountains of *Cornwall*,
 and *Wales*, and there remained till the time of *Ethel-*
bert, King of *Kent*, by whose Labours, those Parts
 especially, above all others, were made very glorious
 by the multitude of their holy Saints and Learned
 Teachers.

And notwithstanding the vertue and valour of mā-
 ny

May 5. 11.
 12. 13.

May 6. 10.
 11. 12.

ny worthy and renowned Brittaines Princes, as *Aurelinus*, *Ambrose*, *Uther Pendragon*, King *Arthur*, and others : yet were the *Saxons* so potent, powerfull, and numerous, through their continued supplies from *Germany*, (their Native Country) that in fine, they obtained the whole Dominion of this Realme, and erected their *Heptarchy*, or seven Kingdoms, about the yeare of our Lord 600. whereby the Christian Faith was almost extinguished, which had continued among the *Brittaines* from the time of King *Lucius*, about 400. Yeares.

Thus the Victorious *Saxons*, (having possession of this Noble Kingdom) no sooner were Seated on their Princely Estate ; but they changed their affections, even as *Saul*, and his Servants, who no sooner had entered *Nasoth* in *Ramah*, but their Spirits were joyned to the Prophets, the heate of their fury being quenched, they Prophefied, and humbled themselves at *Samuels* feet.

And such powerfull effects hath the Gospel wrought in this Land, That even the Hostile Kings and Conquerors, were they never so Savage and Idolatrous at their first entrance ; when they here had Seated for a time, they became mild, and Religious : As the *Romans* in this Island, whose Deputies at the Day-spring almost of Christianity, were converted, as *Tribellius*, *Pertinax*, and others, which submitted themselves to the Christian Religion : And now the *Saxons*, who had never tasted the Living waters of *Siloh*, till they were here Seated in Christs Possession.

The occasion of the *Saxons* Conversion being first

offered, by reason of *Gregory* the Great, his beholding some beautifull Children of an Angelicall Countenance (of this Province of *Deira*, where we now Inhabit) to be sold at *Rome*; Asked *what they were?* and of *what Province?* Answer was made, that they were *Angli*, of the Province of *Deira*. VVell may they be called *Angeli*, saith he, *Oh utinam deliberati erant de ira Dei*. And lastly, understanding that their *King* was Named *Alle*: How fitly, quoth he, may he sing *Allelujah* unto the most High: whereupon, *Gregory* sent *Austin* to Convert the *English Saxons*, *Anno Domini*, 596.

Thanet.

Ethelbert
King of
Kent.
Richbo-
rough.

After the arrivall of *Austin*, with other Ministers and Learned Teachers, for the Conversion of the Inhabitants, according to *Gregories* holy intention, the Place of their Landing, called, The Isle of *Thanet*, on the East side of *Kent*, neer unto which place was the Pallace of *King Ethelbert*, not farr from *Sandwich*, which the Inhabitants of that Isle then called, *Richborough*, whereof some part of the ruinous VValls is to be seen at this day.

And to this Manour, (from the Isle of *Thanet*)
Beda. sent *Austin* Learned Interpreters to *Ethelbert*, intimating, that they were come from *Rome*, for the salvation of the *King*, and his Realme.

VVhereupon, the *King* was pleased in short time after, to Heare *Austin* Preach the VVord of God; yet seeming unwilling at the first to forsake his Heathenish Customes: But after Consideration of the godly Life of *Austin*, and his Fraternity (like as holy Fathers) first begun in the Primitive Church,

gave

gave themselves to Fasting, Praying, and VVatching over the Flock of Christ, he heard them the more gladly (his Queen also being a Christian, a French woman, named *Berta*) through whose godly Conversation, Exhortation, and Heavenly love, he was the more willing to be Converted, and was Christened about the Yeare of our Lord, 596. and according to *Polichronicon*, in the sixth Yeare of his Reigne.

Polichro.

By this holy Example of the *King*, innumerable were Converted to the Faith, and through whose means chiefly was that Synod of the Clergy Assembled at a place in *Worcestershire*, afterwards called *Astins Oake*, where the Doctors of *Brittaine*, and seven old *Brittish Biskops* (of the number of those which were dispersed into the Mountaines of *Wales*, in the time of *Vortiger*, the most unfortunate of all the *Brittish Princes*) with the wisest Men of that *Ancient* and famous Abbey of *Bangor*, met with that *Roman Legate*, and his Associates, where (to shew the continuance of Christianity among the *Brittaines*) there was an holy accordance in Doctrine, neither did they vary in Points of Religion; but rather in severall Rites and Ceremonies, by any thing which in that Assembly appeared.

Bale. 93

Austin

Thus *King Ethelbert* returned from the darknesse of his Pagan Law, to the light of the Gospel; began to shew forth the effects of his Faith, and to be fruitful in good works, according to the Devotion of that Age. He rewarded *Austin*, his Ghostly Father, with a Bishops See at *Christ Church* in *Canterbury*, and built the Abbey of *Saint Peter*, and *Saint Paul* on the

Iam. 3. 12

+ the East side of the said City, (for as in the time of the *Brittaines*, the Metropolitan See was at *London*; So in the time of the *Saxons*, after the comming of *Austin*, it was removed to *Canterbury*.) This King built *Saint Pauls Church* in *London*, and placed *Mellitus*, one of *Austines Associates*, as Bishop there: He founded the Church of *Saint Andrews* in *Rocheſter* in *Kent*. It is also held by some Authors, that in the Island of *Thorney*, now called *Westminster*, out of the ruines of that old Idol Temple Dedicated to *Apollo*; there was another Temple Erected by the means of this said King *Ethelbert*, for the Service of the true God, and Dedicated to *Saint Peter*, about the Yeare 610. which was afterwards by *Edward* the Confessor, and *Henry* the third, raised unto greater glory, enlarged, and adorned with rich and costly Jewels, and indewed with great Possessions, according to the good Example of King *Ethelbert*: So the whole *Heptarchy* begun by degrees to imbrace Christianity.

Cambrden

Fabian.

L

Suffex.

East Angles.

Polid.fol.
v6. 45.Kingd.of
Northum
berland.

Of the *South Saxons*, the first Christian King was *Ethelwald*, who gave Licence to *Wilfrido* to Preach unto his Nobles, and People of *Suffex*, and to Convert them to Christ, about the Yeare, 640.

The first Christian King of the *East Angles*, was *Carpenwald*, by whose Godly Life, and holy Example, his people were Converted; according to *Polidore*, *Carpnaldus Rex orientalium Anglorum dubius, cum tota ea Gente in Rempubicam Christianam refertur, Anno, 630.*

The kingdom of *Northumberland*, incomprehended

ded the Kingdome of *Deira*, reaching from *Humber* to *Tine*, began by *Ella*, a *Saxon*, Anno, 547, and of *Bernitia*, extending from *Tine* to *Edenbrough*, begun by *Ida*, a *Saxon*, Anno, 550. they were both united under the Name of *Northumberland* by *Ethel-frido*.

The first Christian King thereof, was *Edwinus*, *Edwinus*. Anno, 627. This King was won to imbrace the Christian Faith, through the perswasions of his Queen (being a Christian) with the strong Arguments and Oratory of Bishop *Paulinus*, being Baptized and confirmed, he became a peaceable and virtuous Prince. The *Flamins*, or *Bishops* which were worshippers of false gods, through his Holy Conversation, were Converted, and made the Ministers of Christ, and the Idolatrous Temples, became the Houses of Prayer.

This worthy King, having peace throughout his Dominions, began the Foundation of that stately Fabrick the Church of Saint *Peters* at *Tork* (which was finished by his Successor King *Oswold*;) and here he appointed a Bishops See for *Pauline*, who was the first Arch Bishop of *Torke*, after the coming of *Austin*.

The first Christian King of the East Saxons, was East Sax-
Sebert, Anno, 624. It is held by some VVriters, ons.
That this King founded the Church of Saint *Peters* at Sebert.
Westminster out of the Ashes of that Idolatrous Temple, wherein the Trinobantes of old time were wont to Sacrifice to *Diana Taurolopia*, whom the Gentiles called, The queene of Heaven.

Mercia.
Peada.

The greatest *Kingdome* of the *Heptarchy*, was the *Mercia*; the first Christian *Kings* thereof, was *Peada*, the Son of *Penda*, Anno, 647. through the vertuous life of this godly yong *King*, many of the *Mercians* became *Converts*; according to *Polidore Virgil*, *is primus Merciorum Regum Christianus fuit, cujus exemplum Mercii seculi inter biennium, fere omnes Baptizati sunt.* He dyed within three Yeares, and his *Kingdome* fell to *Wolferus* his Brother, who shortly after was *Converted*, and *Baptized*.

West Sax-
ons.
Kingilsus.

The most strong and prevayling *Kingdome*, was of the *West Saxons*; the first Christian *King* hereof, was *Kingilsus*, who was *Converted* by the means of *Oswald*, the good *King* of *Northumberland*, Anno, 614. but especially, through the godly labour of *Bishop Berinus*, who was sent by *Honorius* from *Rome* to *Preach* in *England*; arriving in the Country of the *West Saxons*, where the said *Kingilsus*, and his Brother *Quincellinus* then *Joyntly Reigned*: They were by that Learned and godly *Bishop*, both *Baptized*, with many of their *People*, at the *City* of *Dorchester*, (within seven miles of *Oxford*), which *City*, *Quincellinus* gave to *Berinus*, therein to make his *See*: And *Kingilsus* gave great *Lands*, and *Revenues* for the *Building* of a *Bishops See* at *Winchester*, (which according to the *Floure of Histories*, was seven miles compasse) and which was accomplished and finished by *Kenwaldu* his Son, the seventh *King* of *West Saxons*.

Flores
Histories

of



Of Edgar, who is reputed to be the first *Egbert* Saxon Monarch: And so proceed.

IT is agreed upon by all Writers, That *Egbert*, or (according to the *English Chronicle*, *Edbright*;) the Sonne of *Alcumundus*, descended from the Ancient Linage of the *Anglus*, was the first Monarch of the *Saxons*: He was onely a Ruler at first, under *Brithricus*, King of *West Saxons*, by whom he was expelled the Realme. Having knowledge of the death of *Brithricus*, returned out of *France*, and in so Knightly wise demeaned himselfe, that he obtained the Government of *West Saxons*: And he did not onely wisely and politiquely defend and Governe his Kingdom; but he was, *Peritissimus pugnandi, quippe qui apud Gallos, dum exulavit militarem artem studiose dedicerat*: through his Vertue and Valour, he mightily enlarged his Dominion. He overcame *Bernulphus*, that potent King of *Mercia*. He Warred upon the *Kentish Saxons*, and Conquered them. He subdued the *Northumbers*, and caused the Kings of these three kingdomes to become Tributaries, and joyned them to his own kingdome.

Egbert
Sax. Monarch,
first King.

This fortunate Prince Vanquished the *East Saxons* also, and wan the strong Towne of *Chester* from
the

the Brittaines, or Welshmen, who had kept it in their Possession untill that day.

Having thus through his great wisdom and prowesse, so mightily enlarged his Dominion; He shortly after called a Counsell of his Lords at Winchester, (wherein he was not onely generally applauded (according to a worthy Author) *Egbertus quem virtutis gloria cum summa laude, ad Cælum extulerat, quippe qui Regnum quod parvum admodum acceperat, industria sua amplissimum reddidit:*) And in which Counsell, by Generall Consent, he was Crowned King of this Land, which before this day, was called Brittain. But to the end, that the Memoriall of his own Name might be perpetuated, and the name of Brittain extinguisht; *Primus Britanniam Angliam, & Universam Gentem Anglos appellavit; idque edito sanxit perpetuo mansurum:* He sent his Edicts, and Commissions throughout his Realme, That the Saxons should from that day be called *Angles*; and the Land, *Anglia*, England.

AMong the many Saxon Kings, Princes, and other Degrees of Learned and Godly men, who have Founded, Builded, Enriched, and Adorned the many stately Fabricks of this Land; as Abbeys, Monasteries, Manors, Bishops Sees, and beautifull Temples, with innumerable Schooles of good Learning; in which number we finde the worthy Founders of those two famous Universities of this Land, Cambridge and Oxford, the Lamps of Great Brittain, and the glory of the world, from whose burning and shining

shining Light, the beauty and splendor of Church and State is continued.

The Learned in Antiquities have diversly written about the time of the Foundation of these Universities: *Cambridge* (as some affirme) was Founded by *Cantaber*, a Prince of *Spain*, in the time of *Gurguntius* King of *Brittaine*, who procured *Philosophers*, and other Learned Men from *Athens*, before the Birth of our Saviour 375. Years. Of Cambridge.

Others Write, That *Cassivilanus* Prince of the *Troynobantes*, King *Osavin*, King *Arthur*, and *Ethelbert* King of *Kent*, were each of them Founders, or Restorers of the same. C

But the Chiefest Conclude and Agree, That *Sigebert*, King of the East *Angles*, was Principall Founder thereof, about the Year 630. and 636. according to *Bede*. *Sigebert* returning out of *France* into *England*, according to the Examples which he had there seen, Ordered and Disposed Schooles in diverse places of his Land, for the increase of Vertue and Learning: and through the means of *Pelix*, then Bishop, placed in them Teachers, after the manner of the *Cantuarians*: and in parricular, at *Grantbridge*, then the Chief City of his Dominion, now called *Cambridge*, where he assigned diverse Hospitals, and Houses for Students and Schollars to inhabit in, giving them large Priviledges and Characters, whereof some are yet extant. Bedal. 3.c. 18

The Universitie of *Oxford*, as most Writers agree, was Instituted by King *Alfred*, one of the *Saxon* Monarchs, after the Birth of Christ 873. years. Of Oxford.

63 Yet it should seem, by the History of that University, to be of greater Antiquity, referring the beginning thereof to certain Greek Philosophers, that came into this Island with the *Trojans*, and placed themselves at a place not farr from *Oxford*, corruptly called, *Greglade*, for *Greeklade*; the which Philosophers being afterwards allured with the pleasant situation of the place, removed thence to the Soyle where *Oxford* now standeth, and there Taught the Liberall Sciences. Which Record (as I conceive) cannot hold good, it being a question among VVriters, whether ever Brute and the *Trojanes* came into this Land? But it is improbable, that Philosophers out of *Greece* came with them, they being mortall Enemies.

July 22:3 It is true, That *Theodore* the seventh Arch Bishop of *Canterbury*, a *Grecian*, borne at *Tarsus* in *Cilicia*, Saint *Pauls* Country, brought with him *Greek Philosophers*, with other Learned Men, and placed them at *Greeklade*, in *Wiltshire*, which was after called *Kirklade*: And as some suppose, He Founded also a Schoole for *Latine*, then called, *Latinlade*, afterwards, *Letbelade*. These Learned Men removing from thence, it is supposed, the Schooles were translated to *Oxford*; which, through the alteration of time, Civill VVarrs, and irruptions of the *Danes*, were brought to decay and extreame ruine.

Alfred, or Alured, as a second Pounder, restored again to the Ancient, if not to a more Flourishing State, and Franchised the same with many great Libraries.

And

And notwithstanding that this worthy Prince was many times sore distressed with the *Danes*, who first entred this Land, in the ninth Yeare of *Brithricus*, and continued in severall Princes Reignes, at severall times destroying Cities, and razing Churches neer the space of an hundred Years; yet through the Valour and Verrue of this Noble *King*, was *Gutherne*, that mighty Pagan Prince, not onely drawn to sue for Peace and Amity, with thirty of his Dukes, and Chiefe Commanders; but were also willing to imbrace the Christian Faith, and Religion. Whereupon, of his bounty and noblenesse, they enjoyed the possession of a faire portion of this kingdom.

King Alfred, now having Sovereignty of the whole Realme, totally united the *Heptarchy* into one Monarchy, happy Peace imbracing his golden Scepter, he begun to build divers Houses of Religion; as, the House of *Nunns* at *Shaftsbury*; the Religious Houses at *Etheling*, with another at *Winchester*, named, the *New Monastery*; and richly endewed and adorned the Church of *Saint Cuthbert* at *Durham*.

This Victorious Prince, after long and sorrowfull warrs, enjoyed pleasant and Halcionian dayes; yet rested not in the sweetnesse of Contemplation; but resembling the Heavens, delighted in motion. He was a studious provider for his Country, and to instruct the people both in Humane and Divine knowledge in Justice and Religion, being indewed with wisdom, prudence, fortitude, justice, and temperance. *Alfred*, the light of his Age, whose Vertues gave not onely a splendour to succeeding Ages; but
were

were a lively Example and Patterne to Princes of purer times: He used the Counsell of Learned and Holy Men, whom the Duke of *Wittenbergo* might imitate in using *Brentius* the Divine for his Counsellour; intimating, if godly Prophets hang as a precious Eare ring at the Princes Eare: Or if Phylosophers be *Kings*, or *Kings* Phylosophers, it is a good signe of a flourishing Common-wealth. So he used the wise Counsell of that holy man *Neotus*, Abbott of a Monastery in *Cornewall*; he sent for Learned *Asserion* out of *wales*, whom he made Bishop of *Schirborne*. By the Counsell of these, and other wise and knowing men, he Ordained certaine Schooles of diverse Arts, first at *Oxford*, as aforesaid; and especially about the VWest parts of this Land, he Erected Schooles, and maintained Students, (although among the *Brittaines*, in that Ancient and famous Town of *Chester*, Learning Flourished in the time of *King Arthur*, as *Galfridus* writeth, both

Ganfrid. Grammer and Phylosophy, with the Tongues, were taught and continued till the time of *Egbert*, the first *Saxon* Monarch:) and besides, many other godly Acts done for the increase and maintenance of good Learning, he Founded a Colledge at *Oxford*, named, the *Mickle University Hall*, now called, the *University Colledge*; and in the same, ordained a Master, and a Society of Fellowes, for whose sustenance he appointed a Comperent Yearly Revenue to be payd out of the *Kings* Treasury by his Heires and Successors for ever: The which Payment did still continue, as the ancient writings of the said Colledge

ledge doe testifie, untill the coming of *William* the Conquerour.

This prudent Prince, was not onely Devout in the Service of God, and a vigilant provider for the flourishing State of the Church ; but also for the good and Politique Government of his *Kingdome* : He made diverse good Lawes, and Translated the *Saxon* Laws into *English* : He Ordained the *Hundreds*, and *Tenths*, which men call *Centuaries* : As also, for the more easie and speedy Administration of Justice, he first divided the Land into *Shires* ; and over every one of these *Shires* and *Counties*, he appointed a *Sheriffe*, and diverse *Magistrates*, which are certaine Gentry next to the *Sheriffe*, called, *Justices of the Peace*, dispersed into all parts of the Country, for the better Ordering and punishing offenders, that true peace through the whole Land might be preserved and kept inviolate.

These *Saxon Kings* and *Princes*, according to the Devotion of those times, became so Zealous in their Religion, that after long warr, travaile, and paine in gathering treasure, did yet distribute freely to *VVidows*, *Orphans*, and to all the works of mercy, as *Ethelwolve* the second *Saxon* Monarch gave to the Church and Religious Orders the *Tythes* of all his Goods and Lands in west Saxons, with freedome from all servitude, and civill Charges, (much like the Donation of *Offa*, and *Ethelbald*, Kings of *Mercia*, in freeing the Churches, Monasteries, and granting them great Liberties.) This King Re-edified the *English Schoole* at *Rome*, decayed, which was Founded by

Ive King of west Saxons, who first granted the *Peter pence* to be payd throughout this Land, to the Bishop of *Rome*, and his Successors, which was continued by this *King Ethelwolfe*. The ground of all their *Good Works and Donations*, was, *Remission of sinns*, which they thought thereby to procure; they sought to change their *Temporall kingdoms*, for a *Kingdome of more induring substance*. Many wandered through the world, and lived *Hermite Lives*: Some went on Devotion to *Jerusalem*, to Visit the *Sepulchre of Christ*: Others became *Monkes* in their own Country, and went on *Pilgrimage to Rome*, after the Example of *Cadwaladar*, the last *King of the Brittaines*, as *Ive king of west Saxons*, *Eadbertus king of Northumberland*, *Offa of Atercia*, *Selly of East Saxons*, and *Sigebertus king of East Angles*, with others, who renouncing their kingly Authority, and all worldly glory, voluntary lived as *Monkes*, after the strictest manner of the *Romish Order*.

Hence we may see the Authority of the Prince of the *Apostles* (as they then termed him) in this Land, honoured and esteemed as a *Divine Oracle*, as also the *Golden Eagles of the Roman Standert*, and the *Banner of the Crosse*, (as piercing, and drawing Adamants) took such deep Impression upon the Spirits of these *Saxon Kings*, and gave such a splendour through the whole kingdom, that they preferred the *Crosse* before the *Scepter*, and the preserving of Religion, before the desire of Governing, whereby they gave Examples of *Christian piety* to other Nations, and ensuing Ages.

And

And no doubt, if this their Zeale and Devotion, (which then was incident to these times) had arisen from a true, and well-grounded Principle, it had certainly been acceptable to the *Father of Lights, and very glorious.*

The *Saxon Monarch* now in the height of 'its glory, and so continued in great prosperity, notwithstanding the often raging of the *Danes*, which yet were subdued; as appears by *Edward the Senior*, Son and Successour of *King Alfred*, who through his wisdom and Valour, forced two *Kings*, (viz.) of *Scotland* and *Cambris* to yeild to him at *Notingham*. This is made more cleare by his Son, that wise and Valiant *Athelstane*, who utterly expelled the *Danes*, and Conquered *Scotland*; having the quiet Possession thereof, he gives by his deed unto *Paulan*, certaine Lands lying in *Annandale*: And upon *Constantines* submission, he restores him againe to his Kingly Dignity.

Under the Government of these, and other Victorious *Saxon Princes*, as *Edmund*, *Eldred*, *Edgar*, &c. there lay obscurely hid, Pride, Vain-glory, Emulation (as a Serpent in a pleasant and delightfull Garden) arising from superstition, and from the two Learned Patriots of those times, aspiring above the Sphere of the Church, in Adoration of Images and Saints, whereby the Church became empried of the Living Images of God: and this variance and discord was much augmented through the dissolute Government of *Etheldred*, the Son of *Edgar*, and *Elphrede*, which caused Civill wars within the Realme,

as vicissitude is the greatest standard of humane affairs, like the Sunne neereſt their Tropique, in their moſt exalted pitch : So, through this great and ſad diſſention of Prince and People, hope and advantage was given once againe to the raging and oppreſſing *Danes*, to tyrannize over this pleaſant Land, the Queen of Iſles.

The *Danes* invaded, arriving in *Kent*, *Cornwall*, *Suſſex*, and in divers other places, (according to their accuſtomed manner) razing Cities, and deſtroying Townes. Not long after, *Swanu* King of *Denmarke* came with a Navy of 350. Sayle, and Landed a mighty Hoſt : To avoyd this ſtorme, *Etheldred* fled into *Normandy*, leaving his Subjects to the mercy of the *Daniſh* King, who raged the more, to revenge the death of his people, who not long before were murdered in this Land on Saint *Brices* Night, the twelfth day of *November*, 1012. and here he tyrannized untill the day of his Death. After whom Succeeded his Son *Canutus*, who (maugre *Etheldred*, now returned from his Exile, or his Son *Edmund Ironſide*) poſſeſſed himſelfe of the Monarchy : *Edmund*, that Valiant yong Prince, after that he had accorded with *Canutus*, and made a partition of the Land, and lived in love, peace, and amity, till the Serpent *Jdre*, full of envy, and falſe Conſpiracy, which ever burned in the heart of *Edricus* that Traytor to his King and Country, broke now into an open Flame ; when he could not accompliſh his wicked deſigne in his own perſon, he cauſed his Son, by treaſon, to murder that worthy King, the mirrour of mankind.

Edricus

Edricus vaunting of this his conceived acceptable deed to the *King*; *Canutus* told him, for this Act, his Head should be highly exalted; and as a discreet, and righteous Prince, he caused him to be tormented to death, and his head to be set higher then all the Nobles of his Land. 3

Whether this *Act of Justice* proceeded from Moral, or Divine Vertues in *Canutus*, it is not here much questionable? But it is not much unlike, or may parallell some of the Acts of *David* in this case, that worthy and renowned King of *Israel*, in the execution of Justice and Judgement, whereby his Kingdome was freed from the guilt of innocent blood: as in particuler, in inflicting due punishment and rewarding the Amalekite, according to his desert, when he returned from the Battell at Mount Gilboa, where Saul and Jonathan, with the floure of *Israel* fell, (which made *David* sore to lament) and where he himselfe testified (though falsely) that he slew the Lords Anointed. 2 Sam. 4. 8. 9. 10. 2 Sam. 1. 1. 2. 3. 4. & 14. 1. 6. & 19. 25. 1 Sam. 31. 4.

Thus we see the promise of God, accomplished to the Posterity of *Japhet*, in the happy increase of holy Seed springing up from the furrowes of this blessed Ground, and the Tents of *Shem*, gloriously to spread upon the Mountains of *Brittaine*.

These *Danes* ever, untill they were seated in this Land, were bloody and barbarous, and of all our Writers, commonly called, *The Pagan Danes*, whose many desolations and ruines, remaine as Records of their cruelties in many places, even unto this day: Yet being a while here, as *King Guthurn* aforesaid, 83

AA. and Monum. lib 3. pag. 121. With many of his Princes, were drawn to the Faith: so this mighty King *Canutus*, had no sooner received his Imperiall Diademe, but he held it his chiefest honour to become the Vicegerent of Christ. And the *Danes*, his Souldiers, remaining in *England*, begun by degrees to imbrace Christianity, and in short time were all Converted to the Christian Religion.

And not long after that, he was Consecrated, and Anointed King (by *Alured*, then Arch-Bishop of *Canterbury*;) he Assembled a Parliament at *Oxford*, where the *Engliff Lawes* were agreed upon, and Enacted: And it was thought in that Councell, most just and reasonable, That the *Lawes* of *Edgar*, late King, should be held, and firmly observed through the whole Land, both by English-men, and *Danes*.

This King begun by degrees to be so Devoted to the superstition of those times, (after that he had quieted *Denmarke*, and *Normay*, and set his kingdoms in order) he went on Pilgrimage to *Rome*, and there Redeemed the *Saxon* Schoole from Tribute, formerly granted by those *Saxon* Kings, *Ive* and *Offa*: which Redemption of Tribute (as *Guido* saith) was called, *Rome Scot*. Returning againe into *England*, where he preserved justice, and was very Charitable. He Founded, and restored diverse Religious Houses: he was feared and beloved of his Subjects: when he had wisely and politiquely Governed this Land, and Reigned in magnificence neer twenty Years, he Dyed at *Shaftesbury*, and was Buried at *Winchester*.

Harold & Hardi-Canutus: Harold, and *Hardi Canutus*, the Sonns of the late King, Reigning Successively, onely six years, of whom there

there is little recorded worthy of memory. *Canutus* Ruling two years, suddenly Dyed at *Lambeth*, who was the last of the blood of the Danes. After whose Death, the *Danes* having Reigned in *England* 26. years, and Tyrannized 255. years; in sad consideration whereof, the Earles and Barons of the Realme agreed, That none of that *Linage* should beare Rule any more, utterly expelled the Danes, and Crowned *Edward* for their King, the youngest Sonne of *Etheldred*, Sur-named, the *Confessour*.

Edward
the Con-
fessour.

This King for his Verrues, and excellent holinesse, was called *Saint Edward*; He no sooner had the possession of the Imperiall Crown and Diademe, but he begun to be very studious in setting forth good Laws for his People; he Collected out of the old Laws and Ordinances, (which were received, when the Land was subject to diverse Governments) one Universall and Generall Law, as first, Of *Mulmutins Dunwallo*. 2. The *Mercian* Laws, called *Mercinelega*. 3. The Laws of the *West Saxon* Kings, *Ive*, *Offa*, *Alfred*, &c. which were called *West Saxonilega*. 4. The Laws of *Canutus* and the *Danes*, called *Dane-lega*. 5. As also of the *Northumbers*. Of all these, he Compiled those Laws, which are called, *The Common Laws of the Realme*, or *King Edwards Laws*: so just, and serving the Common-wealth of all Estates, That after the Victorious *Norman* Conquerour had, (contrary to his Oath at his Coronation) abrogated these Laws, through the Rebellion and Clamour of the People; he was Compelled to restore some of *Saint Edwards Laws*.

This

Daneg. l^r

THIS worthy Prince freely released the heavy oppression of that Tribute, called, *Danegelt*: and being endued with varieties of Heavenly Gifts, received Power from above to Cure many Diseases: Among others, that which is called, *The Kings Evil*, a Prerogative that continued Hereditary to his Successors of *England*. This *King* was Learned, Vertuous and Charitable; as also, a great Benefactor to Religious Houses, especially to the Abbey of *Saint Peters at westminster*, where (after he had Reigned in Peace, and wisely Governed this Land near 24. years) he was Buried, and after his Death, was Canonized for a *Saint*.

Harald, the Sonne of Earle *Godwin*, was Chosen King in the Nonage of *Edgar Adeling*, Grandchild to *Edmond Ironside*, the true Heire of the kingdom: Or, as most Authors affirme, *King Edward* having no good hopes of Issue, Adopted *Edward*, the Sonne of *Edmond Ironside*, to Succeed him: which *Edward* Dyed; shortly after whose Discease, *Edgar* his Sonne, Sur-named *Adeling*, was Heire apparent. During his Minority, the late *King* by his will and Testament, made *Harald* Regent of the Realme: But contrary to his Oath, after the Death of *King Edward*, refusing the Name of *Regent*, or *Protector*, by Force and Might, took Possession of the Crown and kingdom; which shortly after brought destruction both to himselfe, and the whole Realme; for the Disheriting the Right Heire, is commonly the originall of Civill Wars. And here they begun, through
Pride,

Pride, Vaine-glory, and Emulation between *Harald*, and his Brother *Tostius* Earle of *Northumberland*: *Tostius* not onely kindled a fire of Discord, which broke out into an open flame; and joyning himselfe to *Harald* King of *Norway*, assaulted *England* in warlike manner, both by Sea, and Land; whiles *Harald* of *England*, prepares like a valiant Prince, to withstand those powerfull attempts, wherein he became Victorious. *William* Duke of *Normandy* pretending a Donation from *Edward the Confessour*, invaded *England*, slew *Harald* at *Battaile Abbey* in *Sussex*, and with him, the flower of this noble Realme, to the number of 67000. *English* men; he possessed himselfe of the kingdom, using such pollicy in his new Conquest, in abrogating good *King Edwards* Laws, displacing the Nobles, and placing his Country-men, whereby the Land was brought into bondage and servitude, to the utter enslaving of the *English* Nation.

3
Battaile
Abbey.

The Conquerour used much severity, oppression, and cruelty to the *English* men, in depriving them of their Laws and Liberties, in undervaluing their Language, as Vile, and Barbarous, and Confirming his own Laws in the *Norman* Tongue, applauding it, as a worthy and famous Speech; as also, in displacing the Nobles, Prelates, and Clergy, with other Degrees of Men, and advancing his own Nation into places of Honour, and Rule; yet being so happy and fortunate, as to Conquer this *Noble Realme*, and to defend and preserve the same from Civill and Intestine warrs, and dissentions, as also from Forraigne Invasions:

1067.

Invasions : which after those cruell and mortall wars between *King William*, and *Swann King of Denmark*, being fatall and ominous to the Inhabitants of these Parts, wherein the famous City of *York*, with the Country about, and all along the Province of *Deira*, to the City of *Darham*, was miserably wasted and destroyed, and so lay like the ruines of *Troy* for divers years together, untill the storme and persecution being over-past, the Years of Jubilee (pleasant and Halcionian dayes of Peace & plenty) drew neer, (as the Sun appearing in his strength, and beauty, purifies the Ayre) whereby the Adamantine Heart of this mighty Conquerour, became mollified, (as his Predecessour Princes being Seated in that Royall Throne) became a peaceable Prince, and a great Benetactor, especially to the City of *London* ; as fully appears at the Suite and Request of the Right Reverend Farher in God *William*, a *Norman*, then Bishop of *London* ; through whose holinesse of life, wisdom, and virtues, and for whose Cause chiefly, the Conquerour was pleased to Grant unto the Citizens their first Charter and Liberties in the *Saxon Tongue*, and in as large Forme, as they enjoyed the same in the time of *Saint Edward the Confessour* before the Conquest.

In reward whereof, and in memoriall of this wise, holy, and learned Bishop, the Citizens after his Discease, to shew themselves very gratefull for his great love and favour ; and most especially for his Act of Fame to the said City, have ingraven and fixed on his Monument a lively and worthy Epitaph in the middle of the great West Isle of *Saint Pauls Church*

Church in *London*, which is there to be seen at this Day.

Yet we finde the violence of the *Norman* Conquest, shewing the sad effect of a Tyrannicall Government, in overturning the known Laws and Liberties of this Nation, and making use of that good Monarchycall Government, to Larisfie the pride and ambitious desires of aspiring Princes, whereby pleasure and will, Ruling in the hearts of those *Norman Kings*, the Laws of the Land, which should have been a great defence both to the Lives and Liberties of the people, were turned into cruelty, and oppression : Among the rest, those insupportable *Laws of the Forrest*, which after that many thousands of beautifull Temples, and other stately Buildings through this Land, were razed to the ground ; as in particular, for enlarging the *New Forrest* in the County of *Southampton*, *William the first* overthrew Towns and Churches, for the space of thirty miles, and replenished the same with Wilde Beasts, and then made sharpe Laws for the increase, and maintenance thereof.

The too severe Government of those *Norman* Princes, inforced the *English* (who ever laboured for freedom, and disdaining the Yoake of Bondage) to think of Reformation, and in the time of *King Steven* at *Renymeed*, they demand restitution of *Saint Edwards Laws*, and by these Laws they would be Governed, and to those Laws they will conforme. Whereupon the Articles of *Remineed*, containing most of *King Edwards Laws* are confirmed and established by Parliament.

The people might now think themselves very safe
L under

under the security of *an Act of Parliament*; as Parliaments are held to be the revivers of Laws, and most powerfull and Sovereigne Remedies to Cure the Distempers of State; as also to make a true understanding between Prince and People. But after the Reigne of *King Steven*, they were rarely made use of, untill the time of *Henry the third*; during which long intervall, the *Fundamentall Laws and Priviledges* of England, were shaken and infringed.

The Subjects then demand *their Liberties and Native Rights in the Ancient Laws*, the second time, to have them Confirmed, and to be kept inviolate. So in the ninth year of the said *King Henry*, was the Great Charter of the Liberties of England, Granted by the King, to the Barons, and the People, Called, *The Statutes of Magna Charta*, being a Declaration of the Ancient Common Laws of the Realme, and not much differing from the Articles of Renymced, together with the Charter of the Forrest, framed and consented unto in full Parliament; And these are the first Acts of Parliament now extant in Print.



HAVING thus in brieft, though obscurely, according to the darknesse of the times, and History in former Ages, Treated of the Rise, Glory, and Decay of the *Brittaines, Saxons, Danes*, and of the Re-inthroning of the *Saxons* in *Edward the Confessour*; as also of the *Normans*, whose Line became extinct, at the

the Discease of *King Steven*; and the *Saxons* restored in *Henry* the second, whose Laws, as aforesaid, were fully Confirmed, in the Reigne of *Henry* the third.

These former worthy Princes, having layd the Foundation of Learning and Laws. It remains now in the Second Part, to shew forth in briefe Lines, *The second* the mighty Power of God in the Preservation of his Church and People in severall Ages from old time, *Part.* and (according to my weake apprehension) that Age, and those peerlesse times, wherein the Christian Religion shewed it selfe with most splendour in this Nation, to whose Greatnesse and Glory, all former Ages yeilded, and gave place, and wherein this flourishing Kingdom was made of most perfect beauty.

This Nation hath by Forraigne Writers, been accounted, *The Queen of Isles, the Atinion of Neptune, the Paradise of Pleasure, and the Garden of God.* How worthily doth this famous Isle deserve the love, honour, and high esteem of her Inhabitants; not onely for the Liberalities of Nature, wherewith she is so gorgeously adorned, above most of the Nations in Christendome; but chiefly, in respect that the God of Honour hath been pleased to vouchsafe her the Protection of his presence, appointed her his Vicegerents upon Earth; *Kings*, for Valour and Sanctity, ranked with the worthiest in the world; her Nobles truly Honourable, and the Sonns of Princes; her Magistrates, for their Vertues, highly esteemed, shining like Starrs in the State; her Divines, not more Learned in the Sciences, and all humane knowledge,

neither more curious in Termes, and Eloquent Phrases, (resembling *Tully* and *Cicero* in that Learned Golden World,) then they were in soundnesse of Doctrine, and Purity of Life; *Pure as the Nazarites, whose polishing was of Saphire*; and all in the Lots of their Inheritance, every one in their Order and Degree, unanimously applying their wisdom, Learning, Valour, Vertue, and Cælestiall knowledge, to adorne the Garden of God with choicest Flowres, and fruitfullest Planes, being watered with the Dew of Heaven, through Divine Providence: This our little Island, from a small and tender Sprig, became one of the most Lively and Flourishing Branches in *Christs Kingdome*: For when the world was under the power of Darknesse, Idolatry, and Paganisme, (excepting a small number, which God was pleased to reserve for his peculiar people,) this Nation being throwne in the Lott with the rest of the Universall, received the influence of Divine Light, in as full a measure, as any of the Isles of the Gentiles, or Kingdomes inhabited by Japhets Posterity.

As we were Honoured in the Primitive times with the first Christian King and Emperour: So now, (after that the Church hath wandered, as in a Wildernesse, many hundred years, and incumbred with superstitious Ceremonies,) have we the happinesse to be graced with the King that begun the first Reformation of Religion, and with good *Ezechias*, *brake in pieces the Brazen Serpent, and freed the Land from Roman Tyranny, that once Domineered over the world.*

Henry
the eight,
1520.
a Kings
18.4.

To the Honour of our Nation, here Reigned thae
most

most Gracious, and Heroicke Lady Queen *Elizabeth* Queen
 of famous memory, who by Divine Providence, in *Eliza-*
 the time of most eminent danger, was wonderfully *beth,*
 preserved to Sway this Scepter: She reduced Reli- 1550.
 gion to its primitive purity, encreased the Revenue
 of the Universities by the Statute of provision: She
 stored her Royall Navy with all warlike Munition,
 and relieved oppressed Princes against the Potent:
 She Commanded the whole Ocean, entred League
 with the *Muscovite*, and was renowned through the
 world for her Virginity, Vertues, and Government.
 In whose Reigne, (through the mighty power of
 the Lord of Hosts) this Land was wonderfully de-
 livered from that supposed Invincible Armado, in
 1588.

And here Reigned Great Brittain's Solomon, King *James* King
 that most Religious, Royall, and Christian Monarch, *James*
 whose Learned Pen (to the Freedom and Honour of 1610.
 all Christian Princes) more fully (then *Luther* in
 the time of *Leo*, or in any other Age) hath de-
 painted Anti-Christ, and pierced the Heart of all
 Papall Authority; and herein he was not onely
 transcendently eminent, through this his profound
 knowledge in Divinity, that he silenced the greatest
 Clerks of the *Roman See*; his Divine knowledge did
 not onely advance the State of the Church: but his
 Theologicall Abilities also gave advantage to the
Cause of Religion, that neither the Factions Clergy,
 Sectaries, or Heretiques, did ever dare to infuse into
 so solide a judgement, their erronious fancies, nor
 disquiet the Churches peace with Heterodox Opi-
 nions,

nions, resting in peace, he established the true Christian Religion, with Learning and Laws throughout his Dominions, and (by the omnipotent Power of that wise Disposer of all the estates in the World) he united all these Diadems into one Imperiall Crowne, and extinguishing all differences of Titles and Names, hath given the whole Island the Ancient Name of *Great Brittain*.

King
Charles
the
Churches
Martyr,
Jan. 30.
1648.

Here in this Land Reigned *CHARLES* the First of blessed Memory, who walked wisely through the *wildernesse of this world, to the Heavenly Jerusalem*, according to the holy Example of *Enoch*, and *Noah* : He lively shewed forth the Faith of *Abraham*, the pure Judgement of *Moses*, the godly Zeale of good King *Josias*, the Patience of *Job*, the integrity of *David*, the wisdom of *Solomon*, and the Sufferings of our Saviour *Christ*. In brieft, He Lived the Life of a Saint here upon Earth, and Dyed a Glorious Martyr.



Of the Power of God in the Preservation of his Church, &c.

NOrwithstanding the force and power of the Brethren of separation in all Ages against the Universall peace, as in those numerous and wicked people of the first Age, the Line and Gene-

Generation of *Cain*, that Gyant-like Race, who were Lords of the world, as *Berosus* saith, *From the rising of the Sun, unto the going down of the same*. So likewise of the Posterity of *Cham*, those mighty and oppressing *Nimrods*, who also were the greatest Princes of the world, exercising most Sovereigne Authority in the greatest Kingdoms for many Discents together, before that the Seed of the Righteous could enjoy the Lotts of their Inheritance: And as proud *Belshazzars*, presumptuously Carousing in the Golden Vessels of the Lords Sanctuary, exalting themselves to the Starrs, as gods, and aspiring above the Sphere of the Church, in building up Towers of Confusion.

Gen. 11. 1.

24.
Dan. 5. 3.

Gen. 11. 4

And as the Lord was pleased, for the good order of the world, to continue a faire Summer Day in the House of *Sem* for sixteen hundred years; And then in the fulnesse of time, to translate the Church and Glory of the Jews, into the Possession of the Gentiles, Even to us who are of the Posterity of *Japhet*: according to that blessing of God by *Noah*, *Dilates Deus Japhet, vel amplificet*: Let God spread abroad, or enlarge the Posterity of *Japhet*, and let him dwell in the Tents, or Tabernacles of *Sem*: noting, not onely enlargement of Territories (through the powerfull effects also of the blessing promised to *Abraham*, and his Seed for ever,) but that thereby they should be made participant of Gods Church.

Act. 7. 45

Yet in the Common-wealth of the Jewes, we finde many *Achans*, and *Achitophels*, which caused Israel to sin, and often seem'd to disturbe the Peace of *Jerusalem*, the Church of the faithfull.

Ios. 7. 11.

2 Sam. 17. 27.

And

And now in the Church of the Gentiles, (and so consequently in the Church of *England*;) the purest since the Creation, and the most glorious Church in the world, *the Lord permits Superstition and Heresies for their ingratitude, and rayes up Hereticall Teachers, to try their Faith, even as Gold is tryed in the Furnace.*

Deut. 13.
3.
1 Cor. 11
29.
1 Iohn
4. 1.
2 Pet. 2. 2.

Yet hath the Lord been pleased, even from the beginning, in every Age, to provide Holy, Wise, and Learned Men, Patriarchs, Prophets, and Apostles, with other Learned Teachers, as worthy Pillars, to support his distressed Church, and to Govern the Common-wealth of the world: And such were *Seth, Enoch, Noah, Sem, &c.* some, as burning Lamps, enlightning that darke old world: Others, as Stars and shining Lights in the new world, instructed the people in a stice and true Religion, and inviolably observing that New Commandement, *against shedding of Blood*, the judgement thereof belonging to Magistrates and Rulers, *for that Man is made according to the Image and similitude of God.*

Gen. 9. 6.

And since these Fathers of the first and purest Age, the Lord hath still rayseed up, either a *Moses*, a *Joshua*, a *David*, a *Daniel*, a *Zachariah*, or a *Paul*, or an *Athanasius*, an *Ambrose*, an *Augustine*, a *Luther*, a *Jewell*, a *Cranmer*, a *Ridley*, a *Latimer*, by whom he spoke to his beloved Spouse comfortably, and by whose sweet Accordances, Doctrines, and Harmonies, the Church (in this last Age) being revived, strenghtned, and confirmed, *through the word and Sacraments*, that they should not fall away, but

Rom. 12.
5.
1 Cor. 3.
16.

as lively Stones, and Polished Saphires, fitly framed to grow up to be an holy Temple of the Lord.

Norwithstanding the great Persecution of the Church, in the dayes of *Queen Mary*; as also in former Ages, with all the force and power of *Rome*, and *Spaine* in this Age, either secretly by their Jesuiticall Faction to sow sedition, and bring Superstition and Heresie into the Church; or by their outward power, force, and violence of Armies, and Navies, the Lord was pleased to give wisdom, courage, and the spirit of discerning to our Princes, even as Angels of God, to defeat their Counsels, and deliver our Land from the mercilesse cruelty of the *Romish* bondage.

And this our Deliverance from the Spirituall Captivity of *Babylon*, may be a fit parallell to the whole Church Militant, which was persecuted by the Dragon in the wilderness: For though the Church be under Persecution, either of Popery, Heresie, Tyranny, or Pagan desolation; as, *Vertus sub pondere crescit*, her Voyce may yet be in Heaven, and may fitly be called Heaven, or a Kingdome, governed by one Lord, and under one Law, continually glorifying God, and fighting under the banner of their Prince and Governour, against Principallities and Powers; for the Church is not Mute, but Vocall, openly professing their Faith, and praying God before the Seat, and the Elders, having a Voyce like the sound of many Waters, of great Thunder, and of Harpers, Harping with their Harps, which may be understood, three Degrees of the Churches Progressse persecuted by the Dragon in the

M

Wilderness.

Rev. 12.
13.

Mat. 22.

Col. 3.

Apoc. 14.

7 wilderness. First, In the dayes of *Athanasius*, and other worthy Doctors, and Fathers, her Voyce might then seem indistinct, though the Learned Writers of these most accurate Doctors in their Age, made a *X* great noyse in the world, like the sound of many waters; yet many Points of Doctrine were not then so well explicated to the people, as in after times.

+ Secondlv, in the dayes of *wickliffe*, *Husse*, *Jerome* of *Prage*, *Luther*, and other *Boanarges*, her Voyce resembled the Voyce of great Thunder. But now, since her *deliverance from the wilderness*, her Voyce (in the Harmony of Confessions, sweet Accordances, and variable Notes of Heavenly Melody) is like the

Rev. 14. 2. consent of *Harpers*, Harping on their Harps.

3600. The Spirituall Union between Christ and his Church, seems now to be renewed, whereby the Peace and Order of the world is preserved, and the Iron Age turned to Golden dayes: *The Kings Daughter is now fairer then the Children of men, being Attal. 45.* tyred in her Royall Apparell: she is all Glorious within, shining brighter then the Gold of Ophir: Thus Adorned in all her Robes of Honour, she is pleased here (in this time and age) sweetly to repose her selfe, as in a most pleasant and fragrant Garden, more delightfull to her Scent, then all the Odours of the *Indies*.

The Tabernacle of the most High resteth now in the Kingdoms of men, in more perfect beauty, and giving a more resplendent lustre then in the dayes of the Golden World, the Streame of Living VVater Flowing from the Fountaine of Life,

returns

returns now with a more pleasant Current, to make glad the City of our God.

The Church of *England* having thus gloriously ascended out of the *VVildernesse* into the blessed Mansions of the House of God, being freed from all uncharitable contentions, unseasonable suggestions, and erronious Doctrines, which might disturb the peace, or eclipse the beauty of the *Daughter of Sion*; she may with honour sweetly rest, and repose her selfe in that Divine truth, which she hath received from the Prophets, Apostles, and Ministers her holy Seers, far above the Carnall reach of all the false Teachers in the world.

Seeing the wisdom of God hath so disposed us to be in the number of those Generations, upon whom the ends of the world are come, having the happiness to enjoy the bright beams of the Gospel, whose glorious Rayes hath turned this dotage of the world, to Halcionian dayes, in comparison whereof, all former times and ages were obscure; As in the Creation, the whole world was confused, voyd, and without forme, beauty, and perfection, before that the Spirit of the Almighty had moved upon the waters, to give motion, operation, and adornement, and garnished the Heavens with Glorious Lights. So, former ages, though they were never so Golden, and beautifull; yet were they but darke Nights of Ignorance, till the Sun of Righteousnesse (that bright and morning Starre) appeared in our Horriſon, to give beauty, splendour, and glory.

If we inquire into the Ages of the world, we shall

I Cor. 10.
11.
Rom. 13.
13.

Gen. 1. 2.

Iob 16. 13

Iohn 8.

12.
& 11. 9.
Eph. 5. 14.
Rev. 22.
16.

3 find onely three Ages, or Generations most remarkable since the Flood: *A time before the Law. A time under the Law. And a time since the Law.* In which Ages we find three severall Testaments re-

Gen. 12. corded in Holy Writ: viz. *Abrahamicall, Mosai-*
Exod. 24. *call, and the New Testament*; which last, is in the time
Ier. 31. of the Gospel: and this is *Hora novissima*, the last
Heb. 8.

+ Age, even the last Houre. So that no other Gospel, nor any other change, can be expected; for the Preach-

+ ing of the Gospel, and the world, shall end together.

After this acceptable time, no moe dayes of Salvation, *For an Angell of Heaven hath Sworne by him that liveth for ever, That time shall be no more.*

Apo. 10.
6.

+ As this Nation wherein we inhabit, is termed of the Ancient, *The ends of the Earth*, and in some manner may seem to want those plentifull means to become potent and powerfull, which diverse other famous Kingdoms enjoy: Yet in this last Age, hath she justly Challenged the *Record of Fame*, most especially, as having made a famous enlargement of Christs Kingdom; whereby it may truly be said of *Brittaine*, in imitation of that of *Solomon*, *Many Kingdoms have done gloriously, but thou hast surmounted them all.*

Prov. 31.
29.

Here in this Golden Age, we find the beauty and excellency of Monarchy, set forth, and confirmed in the Government of worthy Christian Princes, as it is verified through the Learned Writings, and wise Sayings of the Fathers of old, both according to the Prescript of the Divine Law, and Rule of the Gospel.

Tertullian, God alone it is, in whose Power onely Kings are, to whom they are second, after whom they are first, above all men, before all gods, in Apoliger.

Holy *Athanasius*, speaking of the supream Empery of Kings, (*ad Antioch, quest. 55.*) *As God is King and Emperour over all the world, and doth exercise a Power over all things which are in Heaven, and in Earth: So are Kings over Earthly things, as his Vicegerents.*

Agapetus, The Emperour is equall to every man in the naturall essence of body; but equall to a God, President over all in the powerfull Excellency of Dignity.

According to *Gregorius Magnus*, *Power is given to the Emperour from Heaven, over all men on Earth, that the way to Heaven might be enlarged, that so the Earthly Kingdome might be subservient to the Heavenly, Epist. 91. lib. 1.*

So in these peerlesse times, we find the Vicegerents of Christ indewed with excellent Majesty, and Seated according to *Solomon*, *Non in Solium Populi, sed in Solium Domini*; lively setting forth the Majesty of God in their happy Government, whereby their Crowns and Scepters were adorned, the whole life of man beautified, and the Honour of these Nations entirely preserved.

Here we find the Prophecie of the holy Prophets verified, in the translation of the *Glory of Lebanon*, the excellency of *Carmel*, and the Beauty of *Sion*, into the Church and Kingdoms of the Gentiles.

We find Religion, Learning, and Laws here flourishing

A parallel.

1 Chron. 29. 23.

Isay 35. 2. & 62. 3.

rishing, true peace imbracing the Golden Scepter, and Justice running down as a mighty streame.

In this Age, we find a Common-wealth mixed, and most stable and pleasing, *every man living under his own Vine*, and according to his degree and capacity, enjoying some interest in the Government to content him : A King, having Sovereigne Command and Power over all his Dominions, the Nobility and Gentry, a derivative Authority, and Magistracy, and all enjoy their Laws, Liberties, and Immunities.

WVe find also this Iron Age, gloriously beautified through the wisdom and vertues of Learned Bishops, who are exercising their holy Authority, according to their Sacred Functions, and Example of *Timothy* and *Titus*, and the Primitive Bishops, for the avoyding of Schisme and Heresie, and *confirming of holy Order* in the Church and Kingdome of Christ.

In these Halcionian dayes, we find the Presbyters subject to the Bishop, the Deacons to the Presbyters, the People to the Presbyters and Deacons.

As in the Primitive Church, the Bishop superiour in power, as President, in the place of God; the Presbytery a holy Company of Counsellors and Assessours to the Bishop, in place of the Apostolique Senate; the Deacons imitators of Angelicall Vertues, which shew forth the pure and unblameable Ministry of Christ.

Here we find the famous Doctors Teaching and Instructing the People, *for the perfecting of the Saints.*

Here

Here we find worthy Pastors, *Feeding the Flock* Ezek. 34. 12.
of Christ, with his word and Sacraments.

In this age, we find the Ministers of Christ labouring with all faithfulness and diligence, *as it becometh the Stewards of the Mysteries of God.* 1 Cor. 4. 1.

Lastly, Here in this Golden age, we also find worthy Kings, Princes, and Sacred Bishops, as unanimous in their holy Accordances in building up of the Temple of God, the Church, under the *New Testament*, as Eleazar to Joshua; or as Zadock to Solomon, in building the beautifull Temple of Jerusalem, the Church of the faithfull.

Thus we see, through Divine Providence, this *Kingdome* hath been gloriously Governed and Graced with many worthy and Religious Kings and Queens; (according to the precious Promises of God to the Church of the *Gentiles*,) and so well grounded, according to the Apostolique Forme, by her holy Tribe; men renowned for Learning and Piety, and having so many years, (or rather Ages) enjoyed those Beames of the Glorious Gospel, shining in the Church in such transcendent emperiall brightness and purity of Evangelicall truths, as being neither too Ceremonious, nor Licentious; neither aspiring above the Sphere of the Church so high, as to scorch her tender wings with the Flames of Fiery Zeale: but according to the holy Example of the Saints, and Ancients, sweetly resting upon the *Rocke of Eternity*, waiting to receive light and nourishment from the bright beams of the Sun of Righteousness, being of that beauty and incomparable excellency, and approaching

ing so nigh to the Divine Light, and that Caelestiall Order in the Heavenly Mansions, That if ever any Church received the water of Life clearly from the Fountaine, it is the Church of England; as appears by the works, writings, and Glosses of her holy Seers, and accurate writers, which have beautified the Christian world.

If here we make a Parallell with the Church in the Primitive times, when the worlds great Cathedrall was under the Government of *Constantine the Great*, *Theodosius*, and other worthy Christian Emperours; as this Nation was held the fairest Flowre in their triumphant Garland, and by diverse of them, was thought worthy the Residency of their Emperiall Throne; as the Church of *England* was then found very beautifull and glorious, and justly reputed to be the Patterne of *Europe*: So now, after a thousand years obscured with Idolatry and Heathenish Customes, through Divine Providence, she is againe become beloved, honoured, and admired; and for Doctrine, Discipline, and Government, is worthy the Name of the *Metropolitan Church of the world*.

Anno Who so now desireth to Pourtray *England* in
 1639. her full stature of externall Glory, he shall find her in the fruition of all Spirituall, and Temporall Blessings and Enjoyments; but as there is a Generall defection in all Exercises, both Divine and Humane ever since the Fall, (which defection was first found in Angels, and afterwards in Men; the one having erred once, the other ever:) So now, the
 Spirit

Spirit of Envie and Emulation, the inseparable Companions of Prosperity, begun to separate us into divisions, and factions ; *And a Nation divided against it selfe, cannot stand ; A, the Division of Tongues, hindred the building of Babilon ; So, the Division of Hearts hinders the building of Jerusalem.* And 'tis too apparent, that these factions and sidings, were generated in the best of Concernments, Religion : God, for the sins of the Nation, and reasons best known Jer. 49. 7. to his Divine Majesty, *Caused the spirit of slumber* Obad. 8. *to seaze upon the intellectualls of those whom he had* Isay 29. *appointed to be his bo'y Seers ; The wisdom of the wise* 10. 14. *perished, and the Counsell and understanding of the* Ezek. 34. *Prudent, vanished, whereby the people for want of Visi-* 5. 6. *on, wandered upon the Mountains, and in the wilderness, and desolate places.* The judgement of the Clergy being divided, one party seeming too curious in the advancement of Order, in the Government of the Church, gave occasion to those moderne Zelots, (who ever enveighed against Episcopall Authority, how erect soever they demeaned themselves) in the beginning of this superfine age, not onely to undervalue the Orthodox Clergy, and all Order and Decency in the Church ; but also, to Despise the Ordinance of God, which although it be found, even in the worst of the Sons of *Levy* ; it yet ought to be esteemed of, and valued as a pretious stone ; but where it is set in Gold, Enameled with Verrue and Holinesse, there indeed it is exceeding glorious.



Of Israel, and England, by way
of Parallell.

Vhen the Lord hath a delight to dwell in
a Nation, He purifies it as Gold tryed in
the Fire: He ingraveth the graving thereof,
and removes the iniquity of that Land in one day. He
also prepares a place for his Sanctuary, where his great
Name is to be honoured; and sits as a refiner of Sil-
ver, to purifie the Sons of Levy, that they may offer
an holy oblation unto him the Father of Lights. And
those famous VVorthies whom the Lord hath ele-
cted and appointed to Judge his House, and to keep
his Courts (in his Kingdom upon Earth,) to them he
gives change of Rayment, and Clothes them with a
Robe of Honour, although Sathan, and all the brethren
of separation seem to oppose this great work in the re-
stitution of the Gentiles Church; yet under the Type
of Ioshua the High Priest, her worthy Kings, Rulers,
and Governours, with their Golden Crowns, are confirmed
in the presence of the Angell of the Lord: But when
that Nation or Kingdome provokes the Lord, through
their sins, and manifold transgressions; then doth the
Lord withdraw the influence of his light, even the light
of his glory from that Land.

The Children of Israel were not chosen to be Gods
peculiar

Zech.

13.9.

3.9

Zec. 3.

1.6.7.

peculiar people (before all other Nations that were upon the face of the Earth) either for their greatnesse, glory, or numbers; for they were the fewest of all People: But the Lord, of his everlasting love, even from the day of their Nativity, had a delight to dwell at Jerusalem, and adorne the place of his residency with Ornaments of Glory. He Crowned the Daughter of Sion with a most beautifull Crowne; and she prospered into a Kingdome. Jerusalem was beautifull for situation, and rightly entituled, The Seat of the Great King, the joy of the whole Earth, and the Glory of all Lands.

Deut. 7.
6. 7.

Ezek. 16.
6. 13.

Lamen. 2.
15.
Psal. 48. 2.

While King Solomon glorified God in his holy Temple, the Lord sent the Angell of his presence to protect him, his Throne was established, and peace was continued in Israel: The beauty of the Temple was made perfect with expedient Ceremonies, and beautifull Ornaments; As the Pot of Manna, the Rod of Aaron, the Ark of the Covenant, the Two Tables of the Law written by Gods own Finger, the Fire of Sacrifice that came down from Heaven, as reall signes of Gods wonderfull love to his Church and People. The Lord had such a delight, that his Tabernacle should be at Salem, and his dwelling in Sion, That he Appeared twice to Solomon, to confirme him in his love, and to establish the Kingdom in him, and his Seed for ever.

Exod. 16.
32.
Numb. 17
10.

Exod. 25.
101
Deut. 10.
5.

Levit. 9.
24.
2 Chron.
7. 1.

But when Solomons Heart was turned after strange gods, from that onely true God, that of his love had indewed him with wisdom, Majesty, and Honour above all the Kings of the world; and when Israel had committed sinne and Idolatry in the House of the Lord, and

1 Kings
9. 2. 5.

Defiled the Land with Blood, remembering not the great Miracles he wrought for them in Egypt, nor his wonders in the Field of Zoan : the Lord threatens to remove Solomon from his Kingdom, and to with-draw his glorious presence, which made the beauty of the Temple perfect : So that his own House, where his Great Name was sanctified, should become desolate, and an astonishment to the world.

Here is to be noted, That the presence of God which shined in the Temple, was chiefly manifested from off the Mercy Seat that was upon the Ark : And therefore when the Israelites had lost the Ark to the Philistims, Phineas his Wife Concluded, That their Glory was also lost : The Glory (saith she) is departed from Israel, for the Ark of God is taken.

And to the end the Lord might be avenged of the sins of Israel, he raysed up mighty Nebuchadnezzar King of Babel, as the Rod of his wrath, who subdued all the Kingdomes adjacent, that no impediment should be to with-hold the Rod of Assur from Israel. When the Lord had accomplished all his work upon his people, the time of mercy come, and the seventy years of Captivity expired, Then the Lord visited the proud Heart of the King of Assur, and spoke kindly to Israel. I was wroth with my people, I gave them into thine hand, and thou didst shew them no favour. I will rise up for my Church (against those mighty Nym- rods) saith the Lord of Hosts, and will cut off from Babel, the name, and the remnant, the Son, and the Nephew, and overturne that great City of Babylon, even that Golden City, that she shall no more be called the Princesse and Lady of Kingdoms. And for his Churches sake,

take, the Lord again altered the Government of the whole Earth, translating the Empyre to the *Modes*, and *Persians*, that so *Cyrus*, the *Lords Anointed*, might performe to his people, the *promised Deliverance*, and restore the City and Temple of *Jerusalem*: wherein this Noble Prince had the Grace and Honour to be the Instrument of Gods goodnesse, and advancer of his Kingdom upon Earth, which must last for ever more.

The loving kindnesse of God to his people, the Children of *Israel*, was without Comparison, without Parallell: *what Nation is there so great* (saith *Deut. 4.* *Moses*) *who hath God so nigh unto them, as the Lord 7. 8.* *our God? or hath Statutes and Judgements so Righte-om, as all this Law I set before you this day?* Other Nations dwelt, as it were, in a wilderness; but *Israel* was inclosed from the Commons of the world, and hereby distinguished from all other People: *God dealt not so with any Nation, neither had the Heathen knowledge of his Laws.*

The Lord bestowed on his People, both Privative and Positive Temporall and Spirituall Blessings; Privative, in many wonderfull Deliverances; As in that, *from the Oppression of Pharaoh*; and so, *through the Red Sea*: The Lord performed his promise to *Joshua*, *Exod. 14.* *Gideon*, *Barak*, *Samson*; to *David*, and many other Worthies, who fought the Lords Battailles in defence of his Church and People: And rather then *Israel* *Jos. 10. 13.* should be discomfited, or dishonoured, *The Sun shall stand still in the midst of Heaven, and the Starrs in Judges 5,* *their courses shall Fight against Sisera*; So mightily *20.* did

did the Lord of Hosts deliver his Chosen, even the Sons of Jacob, and Joseph.

Yet after so many mercies and great Deliverances, the Lord wayting to receive Fruit from his Vineyard; but in stead of judgement and righteousness, he finds oppression and cruelty, the sinnes of Israel growing to that ripenesse, as that in the old world, Gen. 6. 6. he seemed even so grieved that he had made Man, was forced to bring on the Universall Deluge. So now, as it were repenting of all his former favours and benefits, he threatens to breake downe the wall of his Vineyard, and to with-hold the Raine, that the Clouds Raine no more upon it. As the Psalmist saith, *A fruitfull Land is made barren, for the wickednesse of them that dwell therein.* In brieft, The Lord overthrew some of them, as he overthrew Sodom and Gomorrah: He smit them with blasting, and mildew, with the Sword, Pestilence, and Famine: yet would they not returne to their God: He made them flee before their Enemies: And lastly, Removed them into all the Kingdoms of the world. For, though the Land of Canaan were as the Garden of Eden: yet, for the iniquity of the Inhabitants, it shall be turned into a wilderness. Though Coniah, the Son of Jehoiakim King of Judah, weare the Signet upon his Right Hand: yet for sinne, God threatens to pluck him thence.

In these, and other the afflictions of Israel, the Causes being exprest, that they might be as Precedents to succeeding Ages. And the same just God that liveth, and governeth all things for ever, doth in these our times, give Victory, raise up, and throw down Kings,

Kings, Princes, Estates, and *Exalteth the meekest of Men.*

According to the Prophet *Daniel*, *The most high* Dan. 4. 17
Ruleth in the Kingdom of Men, and giveth it to whom-
soever he will. For all the Kingdoms and Common-
 wealths of the world, have their mutation, increase,
 and period, by Divine Ordinance. And he that sits
 between the Cherubims, who changeth times and sea-
 sons, Governs his Church and Kingdom in such man-
 ner, that their risings, fallings, changes, and relapses,
 are all directed in his own due time, for the good
 and comfort of his Church and people. *Though the*
world were overturned, the Mountains removed, and
the Sea rage: Yet, there is a River, whose Streame Psal. 46.
shall make glad the City of our God. If they, who a. 3. 4.
 should be the nourishing Fathers of the Church, for-
 sake her, and become her Enemies, they shall assu-
 redly perish: but the Lord will provide Comforters,
 and Pillars of Divine strength from another place.

Sore were the *Israelites* pressed in *Egypt*, even
 with intollerable servitude; till it pleased the Lord
 of Hosts in a wonderfull manner, by his mighty
 Power, to give them Deliverance. So at length shall
 the Church with joy, draw water out of the well
 of Salvation, and prayse the Lord, saying, *Though*
thou wert angry with me, O Lord, thy wrath is turned
away, and thou comfortest me. Yea, the Church shall
 with joy exalt her Voyce, *For great is the Holy One*
of Israel in Sion.

AS the Lord was loving unto *Israel*, so hath he
 shewed his loving kindnesse to us, as fully as ever he
 did

did to *Israel*, both in his Spirituall and Temporall Blessings.

First, (as aforesaid) in the Reformation of Religion, in the Reigne of King *Henry* the eight.

Secondly. When we were under the intollerable oppression and persecution of *Roman* Tyranny in Queen *Maries* time ; How miraculously was this Land delivered in the happy restauration of renowned Queen *Elizabeth* ?

Thirdly. A like wonderfull deliverance also we had from the *Spanish* Armado, in 1588. which was worthy the Record of the Book of Fame, and whereby the whole Nation, in the humility of their hearts, ought justly to acknowledge, That the Glory of a Temporall Deliverance, *God will not give unto man : but our salvation belongs to the Lord, and to the Lambe that sits upon the Throne.* If the Invading Enemy had prevayled, Then, *By the waters of Babylon, we might have sate down, and wept, as often as we remembred this our Sion.*

Isay 42.8.

And this our Deliverance may be a famous Parallell to that of worthy *Gideon*, Judge of *Israel*, The Lord would not save *Israel* under *Gideon* with 32000. least they should vaunt against the Lord : Neither would he deliver *England* by their mighty Power : but onely by a select Company, a Chosen Number, least *England* should vaunt, and say, *It was our own meritorious work, and our own right hand that saved us.*

Judges 7.
2.7.21.

And above all other Mercies, and Deliverances, That from the horrid Powder Treason, was most miraculous,

raculous, *Novemb. 5. 1605.* that if the Lord had not sent his Angel to Guard his Church; if he had not engraven the graving of *England* in the palmes of his Hands; if the Lord had not preserved our Prince as the Apple of his Eye, and given him, *a discerning Spirit, and Wisdom as an Angel, to defeat the Counsells of Achitophel, to break the snares of our enemies, and to deliver our Land from perpetuall servitude;* that, as in the Language of Heaven, the Lord made himselfe known to his own people; so hath he gloriously manifested himselfe to us: *You onely have I known of all the Families of the Earth.*

Zec. 2.

9.

King James.

2 Sam. 14.

20.

Amos 3. 2

God having thus been pleased to befriend us by his previate; so now, by his positive blessings, wherein we may compare with the Land of *Canaan*, for a fruitfull situation, being neither under the torrid, nor the frozen Zone, but seated in a temperate Climate. The Lord hath also fenced us about like the *Israelites* in the Red Sea, with a Wall of Water both on our right hand, and on our left: but especially, he hath fenced us by his protection, Salvation hath the Lord appointed for VValls and Bullwarkes: he hath dispersed all those that seemed to disturbe the peace of our *Israel*, and made us an Eternall Excellency, and the joy of many Generations. He Planted our Land with the choicest Religion, *that of Protestants*, and also hath built a Tower in his Vineyard, which may be understood, *a Learned Clergy, a holy Ministry*, as Lamps, give light from such an high watch-tower both by Sea and Land: And as *watch-men* give notice of any approaching

Enemy; so are the Ministers, the *watch-men of the Church*. As the holy Prophets of God, never ceased to cry aloud, and sound their Silver Trumpets upon the walls of *Jerusalem*, till the brightnesse of the *Daughter of Sion* shined with splendour through the world: So the curious, and judicious Teachers of the Church of *England*, running over all the Changes of Gods Ring without jarre, their Voyce lively resembling the cleare, sweet, and high Voyce of *John the Baptist*, *Preaching in the wilderness*; as the *Snuffers in the Temple* were of pure Gold; as also were the *Bells of Aarons Garment*, signifying his Voyce was cleare. So those holy Seers (being no boasters of purity) sounded forth their variable Notes of Heavenly harmony in the Quire of God, till that our Church became a *Chosen Generation, a Royall Diademe, and a Crowne of Glory*.

As God was pleased to give to Israel; so hath he also given to us Jewells of all sorts, *Prophets, Wise Men, and Scribes*: intimating, That Christ used so many termes, to shew the riches and diversities of his Graces, *Ordaining some to be Apostles, and some Pastors and Teachers, as his Messengers, endued with all Variety of Gifts, Administrations, and Operations*, that Christ might have the glory, and his Church receive lustre and beauty from the *Rays of their excellent vertues*.

The Lord hath wonderfully supported this *Authoritas Sacerdotalis*, this high Tower in our Land, by those Pillars of Learning, Zeale, Holinesse, Industry, Meeknesse, Courage, and Humility, which may

may resemble the seven Pillars of the House of Wisdom, which Supported and Adorned the Temple of God.

From this Tower shined that light, which did illustrate the dark places of the Earth, whose beames of Christianity shined upon Scotland, Ireland, and a great part of France. From this Tower shined that Learning and Divine knowledge in such transcendent brightnesse, which did irradiate Denmarke, Swethland, and Norway, with other the remotest parts of the old World.

From this Tower shined those Vertues of Love, Zeale, Piety, and Meeknesse, with other Graces, which converted the Romans, Saxons, and Danes (her Conquerors) with the Germans, High and Low, from Paganisme, to the knowledge of the glorious Gospel.



Having thus spoken of Englands Glory,
both of ancient, and later years; Now
in brieve of Her fall, &c.

She that was justly reputed the first Daughter of the Gentiles Church, her holy Tribe, (pure as Nazarites) adorned with variety of good Learning, which made their Doctrines to shine; whose burning Zeale being blown up with the fire of Charity,

rity, took deep Impression upon the spirits of their
 gaily, attentive, and judicious Auditors : But when
 Jer. 23. 29. the Lord for sinne, with-drew the influence of Divine
 31. Light from his holy Seers, their piety and industry
 which shined in their Lives and Doctrines, resem-
 bling the Starrs in the Firmament, of sweet accord-
 dance, having all one Heart, orderly and constantly
 fulfilling their courses, and imparting their whole-
 some influences unto the people in the Church, have
 now forgotten those maine and Apostolicall works of
 Prayer, and Preaching the word, offering Incense, and
 Micha 3. dressing the Lamps, the most glorious part of their Fun-
 6. 7. ctions : Even those Learned Teachers, who were to
 prepare Heavenly Food, and Royall Apparrell for the
 Daughter of Sion : their fire of Charity is turned in-
 to immoderate fervour, their meeknesse of spirit, is be-
 come a scorching flame, to distemper and destroy, and to
 rend the Church and Kingdom of Christ into Divisions,
 and Factions.

The Dignity of the Word, and Ordinances of
 Gal. 1. 12. God, have been such in former Ages, That Princes,
 2 Pet. 1, and Rulers have attended at the Gates of the Prophets,
 27. to aske Counsell, whose Doctrine was intuitively recei-
 2 Kings 5. ved by Divine Revelation, and was, as if a Man had
 inquired at the Oracle of God.

Having in these last times (through the Power of
 the word of Truth) beautified this Iron Age, enlarg-
 ed the kingdom of Christ, and attained unto that
 plentifull meanes of Grace, and true knowledge : as
 neither the Piety of Seth, nor the holy walking of
 Enoch, nor the Preaching of Righteous Noah, nor
 Abraham

Abraham the Father of the faithfull, nor *Moses* with all his works of wonder, neither the Law with all its Ceremonies, and Ornaments of Glory, nor the Learning and Eloquence of *Aaron*, nor the Royalty of *Solomon*, nor all the wisdom of Men and Angels, could ever attaine unto, without a Mediator. But, as the Children of Israel loathed the Manna which the Lord Rained from Heaven, to try them, whether they would walk in his Statutes, or no: So in these last, and perilous times, hath man of corrupt minds risen up, too Zealous Patriots, seditious Novelists, and politique Machivills, who transformed themselves into Angels of Light, striving to seduce even the very Elect, through their pernicious Doctrines, and refusing to beare the Yoke of obedience; as *Jannes* and *Jambres*, withstood *Moses*, so they also resisted that Peerlesse Prince, the Vicegerent of Christ; and by force and violence (against the Law of God and Nature) usurped the Power and Authority over these Nations, and dissolved the Frame of the happiest Government, that ever People lived under: through the want of Divine Light, and true knowledge, in a licentious manner, have they turned the Grace of God into wantonnesse, and loathed the spirituall Manna, and water of Life; And, through their furious Zeal, (as it was in the Church of *Corinth*) have they given too much Liberty to the *Jesuite*, and *Schismaticque*, and other the brethren of separation, to take advantage against the Church of Christ, and to rend the Royall Robes of the Daughter of Sion.

Isay 53.
13.

Phil. 2: 8.

2 Pet. 1: 2.

C.R.

The Lord hath afflicted our Land with many grievous

vous judgements; above all, he hath threatned to remove his Gospel, and to deprive us of our Zealous, and faithfull Ministers, *that the Golden Bells of Aaron should yeild no sound. In stead of the pleasant and comfortable streames of the word of truth, flowing from the Fountain of Life, hath the flood of ignorance, prophaneſſe, heresie, blasphemy, Idolatry, and all manner of sinne come in, which hath turned our Feasts into mourning, and our Songs into lamentations.*

Amos 8. 10. 11.
Lam. 5. 15.
In Queen Eli. time.
 She that was alwayes accounted the Darling of Nature, and the Phoenix of the world, while her Heroick VVorthies fought without ostentation and ambition, onely for their honour and famous enlargement of Christs kingdom, they were happy in their Government at home, and Renowned abroad, all Nations feared their Force, and admired their Vertues.

Mat. 24.
 VVhereas it is Propheſied of by our Saviour, *That before the great day of the Lord come, Kingdom shall rise against Kingdom, and for Nation rising against Nation; for, or in the defence of their Religion, Laws, and Liberties; as a lawfull Prince is the Defender of the Faith. Preserver of the Peace. And Protector of the Laws, and so approved of, both by the Law of God; and Nature. But the Lord hath (through our Pride and Ingratitude) given us divisions, and intestine warrs, which have been carried on, and managed with that resolution, courage, and policy in feats of warr, as ever those renowned warrs were between Pompey and Caesar: Or those ten years warrs between Greece, and Troy, the Father against the Son, and the Son*

Son against the Father : Neither were the Princes,
 Nobles, Senators, Aged, or Honourable, esteemed :
How were the valiant slaine, and the weapons of Warre 1 Sam. 3;
perished ? How did the beauty and glory of England 19.
fall in these dayes of Battell ?

It was a saying of worthy and Valiant Pyrrhus,
 King of Epirus, who had warred against the Romans,
That Rome could not be Conquered, but by Romans :
 Neither could England be overcome (without their
 Divisions) but by Englishmen.

She that was the envy and admiration of Christen-
 dome, seated in the most temperate part of the tem-
 perate Zone, and enjoy'd a Government as temperate
 as the Climate it selfe, being sweetly refreshed with
 the bright and nourishing beames of Sovereignty ;
 neither complaining of too much, or too little Sun,
 so living in ~~all~~ the affluence of all Earthly felicity,
 and was so resplendent in glory, that she lively re-
 presented the Golden world : Now she is become
 the object of pitty, and derision ; all Nations stand
 amazed to behold the fall of our Glory.

Our Land, like Rama, hath been filled with bitter
 mourning, even as the mourning of Hadadrimmon, in Zecha.
 the Valley of Megiddon.

The Lord hath sore afflicted us with plague, and
 threatned us with famine. 12.11

He hath smitten us with blasting, and mildew, that
 neither our Gardens, nor Vineyard, nor the Earth doe
 yeild their increase.

He hath threatned to overthrow us, even as Sodom,
 and Gomorrah ; we were as firebrands pluckt out of the
burning. Tho

The Lord hath likewise visited us for some years of late, with a grievous and pining sicknesse, which hath overspread our Land, even from Dan to Beersheba ;
 Amos 4. *yet have we not returned to our God.*

How are the Starrs of the Church and State fallen from their Stations, and as prodigious Comets in this our Heaven, have wandred from their Courses, Motions, and Degrees, against the Order of that Law Eternall, which both Angels and Men are subject unto, as all other Creatures, or things Created ? For though the world were overturned with tumults, seditions, and warrs ; yet is this Law Eternall most immutable, sitting in the seat of Glory, she wisely ordereth all things, and being one, remaineth in her selfe, reneweth all :
 Ang. quærela.
 Wisd. 6.
 12.
 & 7. 24. 27

*This Law Eternall directeth more largely, as well every Creature to their naturall ends, as it doth man to his supernaturall, the Divine Law directeth man to his supernaturall end onely : the Naturall Law is thence derived, but an effect of the Eternall, as a Streame from this Fountain. From this Law is also the Temporall Law drawn, in that it hath the forme of right reason ; in the true apprehension whereof, man becomes willingly obedient to the Law of Nature (being indewed in the Creation with the choyce Seeds and Grafts of Life, as the Vegetative Life of Plants ; the sensuall of Beasts ; the rational of Man, and the intellectuall of Angels,) freely receives, *Lumen Divinum*, the Impression of Divine Light ; as, *Deus os hominis sublimo dedit*, God gave unto Man a generous spirit, and a noble mind (resembling the Motions of the Heavens) which being enlightened*

enlightned with Divine understanding, resteth not in the sweetnesse of Contemplation ; but with an Angelicall swiftnesse, soares up to Heaven, to Contemplate that ever during Glory, and termelesse joy, that by the sight of those perceived Heavens, he may continually travaile to finde out their Omnipotent Cause, and be obedient to their Almighty mover.

As the Angels in Heaven doe Minister before the Throne of God, Angels and Arch-Angels, Cherubims and Seraphims, every one of those Caelestiall Companies in their Order and Degrees ; although it exceeds the wisdom of Man (where the Scripture is silent) to distinguish the Natures, Gifts, and Offices of these Glorious Spirits in their varieties of Ministrations : Yet, whether they be, Thrones, Principalities, or Powers, they are all obedient to the Heavenly will of their Almighty Creator.

How hath Heaven and Earth also hearkened to the Voyce of God, ever since he Proclaimed the Edicts of his Law ! He gave a Law to the Seas, and commanded them to keep their bounds, which they obey. He made a Decree for the Rain, and a Way for the Lightning of the Thunders. He caused the Prince of the Lights of Heaven, as a Gyant to run his unwearied Course, to give Light to the Universall, and to serve for Signes and Seasons. He causeth the Motions of the Caelestiall Spheres to be continued. Were these as Rebellious as Man, for whose sake they were Created ? or did they once break the Law of their Natures and Formes ? then would not onely the Frame of that Heavenly Arch Erected over our

heads, loosen, and dissolve it selfe, and the Earth be defeated of heavenly influence ; but the whole world would then perish, and all return to the first Chaos, Darknesse and Confusion.

Lam. 4. 7. *How is the fine Gold become as Drosse, that beautified the Christian world.*

In these dayes of tryall and confusion, we finde *strangers Ruling over us with a Rod of Iron*, whose Yoak is become as heavy, as that of *Pharaohs*, over the *Israelites* ; or the *Romans* in this Land ; and more inhumane, then that intollerable oppression of the *Norman Bondage*.

During these horrid violations of all Order, Justice, and Government, no worthy Prince is found *Regere & Tueri*, to guide the People from licentious disorder, and defend the Faith from violence.

No holy Bishop, to watch over the Flock of Christ.

No godly Pastor, to edifie the Church in love, and feed them with the word and Sacraments.

No Magistrate, that can derive their Power, *a fonte Justitie*, to execute Justice by Legall Authority, as a Starr of State.

No Zealous *Phineas* to make reconciliation for the sins of our *Israel*.

As it hath been the practice of the Saints and Children of God, when the Church is in danger of any judgement, earnestly to implore the Throne of Grace, and to pray for the peace of Jerusalem : for peace in the Kingdoms of Men, makes the Earth like unto Heaven.

Gen. 18. *Abraham prayed for the Sodomites, that they might be spared.*

How

How did Moses pleade with God sundry times for his Church and People? That the Golden Bells of Aaron might continue their joyfull sound in Israel.

When Israel was in misery, David prays unto the Lord, That he would be favourable unto Sion, that beautifull Temple of Jerusalem, the Church of the faithfull.

Nehemiah mourned, fasted, and prayed unto the God of Israel, when he saw the Churches continuance in calamity: And this appears by the Prophet in her dresse under the Babilonians, we sate down, and wept, when we remembered thee O Sion.

When Solomon prayed unto the God of Heaven, Jerusalem, and the Temple were of most perfect beauty.

Elias was called, The Chariot and Horsemen of Israel, because his Prayers were of more force, in defence of Gods Church, then an Army of Souldiers.

VWhen the Church is in any misery, or in danger of Captivity, the godly are all to accord, as with one Voyce, and one Hearr. The Assemblies of the Church Militant should resemble, as neer as they can, the Glorious Assemblies of the Angels, and the Church Triumphant. Many follow the Lambe, whose Voyce is like the sound of many waters; yet they all Sing the Song of Sion. As in the Conjunction of Naturall things of one kinde, we see, makes them stronger: Many Flames of Fire, are not easily quenched: Many Springs of VWater running into a River, makes it of more force. And, if the Prayers of one Righteous Man (as Elias) were of so great Power; much more available are the Prayers of a Commu-

nion of Saints, of hundreds, or thousands unired together, *in the Unity of the Spirit, to prayse the Lord in his holy Temple.*

Gal. 3. 28. As Christ, the Prince of Peace, that mighty Lion
 of the Tribe of Judah, came to unite all the Kingdoms of the world into one intire Government, Jews and Gentiles, bond and free. And as all the great Monarches, with their Heathenish Oracles, yeilded, and gave place to Christs Eternity, to the Lambe, and to the Saints, according to the Prophet, *when the ancient of dayes sate in judgement, he gave the Kingdom with Dominion, Honour, and Glory, to the Saints of the most high: and they shall Reigne as Kings, and Priests upon the Earth, their Harps and Golden Viols being of such sweet accordance in their variable Notes of heavenly harmony, that the odours of their Divine vertues wherewith they are indewed, are more delectable to their Lord, then all the perfumes in the world.*

Luke 3.
 Dan. 7.
 21. 27.
 Heb. 12.
 22. 23.
 Rev. 5. 8.
 10.

What greater Honour then can the Rulers of this Nation, and all other Christian Princes have, then to preserve the Unity and Peace of their Kingdoms, and shew forth the Majesty of God in their severall Governments?

If Renowned Cyrus, King of Persia, had the grace
 May 45. 1. and honour, to deliver the Children of Israel, from their Captivity at Babylon, and restore the City and Temple of Jerusalem? If that noble Prince saw so clearly through the Glasse of Divine Light, in that Age of Darknesse and Ignorance, that he was a willing advancer of that Church and Kingdom, which shall indure for ever? How doth it then become Christian Prin-

ces to indeavour the continuance of his Kingdom in pu-
 rity, and splendour, that the Idolatrous Nations, and Papists.
 the great Kingdoms of the wilderness, with those Turks.
 dispersed people of the Jews (who are all Aliens from Jews.
 the Common-wealth of Israel,) admiring the Honour
 and Royalty of the Kings Daughter, the Spouse of
 Christ, and the beauty of holinesse shining in such tran-
 scendent brightnesse in the heavenly order of Christian
 Government, that now in this last age, the Spirit of Mat. 11.
 Eliah, and the holy Prophets, descending with such power 14.
 upon the Ministry, (their Doctrines being as Divine Mal. 4. 5.
 Oracles) the obdurate hearts of those strangers to the Luke 1.
 Covenants of promise, may become so mollified and de- 17.
 lighted with the Zeale of the Lords House, that they
 all with one heart, and one accord, may forsake their
 Traditions, and Heathenish Customs, and (according to
 the holy Example of this Kingdom in ancient time)
 inquire for the true way to the Temple of God, freely, Ier. 10.
 and joyfully to drink of the Water of Life, and imbrace 4. 5.
 the Christian Faith and Religion ?

As the Church and Common-wealth of the Jews, Christian
 continued with all their Legall Sacrifices, Tipes, Fi- Motives
 gures, Ceremonies, and beautifull Ornaments, till the 2 Cor. 3.
 Messiah came. And if Davids temporall Kingdom did 7.
 so flourish, which was temporary ? How much more then, 1 Sam. 7.
 ought his Spirituall Kingdom in Christ to exceed in 13.
 beauty and Glory ?

If in the time of the Law, we find the Temple of
 Solomon so gloriously adorned : and the Virgin Israel 1 King 6.
 in such perfect beauty, through the Majesty of the King 2 Cor. 6.
 of Glory ? How much more glorious then, ought the 16.
 House 2 Chron. 5. 14.

Rev. 22, 8, 3. House of God, now in the time of the Gospel to be, and *that induring substance, the Temple of the New Jerusalem, with all the polished Saphires of this most beautifull building, which is to indure for evermore.*

To descend to our own Kingdom : If the Heathenish Saxons, Juits, Angles, and Pagan Danes, after they were seated in this Land, became mild and Religious : and (according to the Devotion of those times) worthily shewed forth the works of Mercy, and Charity, whereby they were lively Patterns to succeeding Ages ? And if the morall vertues of these alien Kings, and other the Religious of those Ages, were so resplendent ? How much more ought the Divine Vertues of those truely Wise, Noble, and Religious Princes, of that Royall Race and Linage of our Ancient and Native Kings, to shine forth with splendour, whose noble minds and heroick Spirits are enlightened, and beautified with the bright beames of the *Sun of Righteousnesse* ?

1 Kings 6, 7. Lastly, as in the Building of Solomons Temple, *Neither noyse of Hammer, nor any other sound of Iron, was heard.* And, as at the Incarnation of our Saviour Christ, such a quiet and calme peace overspread the Earth, that the sound of Warr did not awake the world, as by the Angels was Proclaimed, *Glory to God in the Highest, on Earth Peace, good will towards men.* Luke 2. 14. So doubtlesse, after these great Stormes, Rumors of Warrs, and the arising of false Prophets, peaceable, Halcionian, and Golden Dayes shall shine forth with splendour, before that the *King of Glory* come to take

take possession of his Kingdom: At which Christ ascended up on high, he left the Church in the hands of his faithfull Ministers, and Learned Teachers, indewing them with diversities of Gifts, and varieties of Heavenly Graces; to the end, that all with one Heart, and one Spirit, by their Doctrines and Harmonies, his Spouse, the Kings Daughter, might be adorned with all her appendances, and expedient Ceremonies. And that her Robe of Honour might be preserved intire, he sent her Kings, Rulers, and Governours, and endewed them with Honour and Glory, representing the Majesty of the King of Heaven, that by their power and greatnesse, they might defend her from all her Enemies, and faithfully preserve her in her Royall Apparell, that she might seem amiable, and lovely to her Lord, through her Divine Vertues and Graces; that whensoever he should please to hold forth his Golden Scepter, she might be ready prepared to appear in perfect beauty before the King of Glory.

Mat. 24
5, 6.1 Cor. 12.
4, 28.Ethers 5.
1, 2.

And while the Church is upon her Pilgrimage, walking with Enock through the VVildernesse of this VVorld, to that Heavenly Jerusalem, the Mother of us all: As the Artificers, while they were Building the second Temple of Jerusalem, had their Armour alwayes ready to incounter their Enemies: Intimating, That every true Christian, in this his Spirituall Warfare, is to have his whole Armour ready prepared, while he is polishing his Saphire to build the Temple of God. He that overcommeth, as he is a true Member of the Church Militant, he shall be a lively

Ezra 4.

Eph 6 11

Rev. 3, 5,

11.

lively Pillar in the Church Triumphant, and walk in white Rayment before the Throne of Glory.

And all those *Kings* and *Rulers* that have Reigned as it becommeth the Vicegerents of Christ, in employing their *VV*isedom, Majesty, and Honour, to the advancement of his Church and kingdome, when it shall please that *King of Kings*, to Summon the whole world by his *Arch-angel*, to appeare before his great tribunall; as they here represented the image of God in their severall Governments; so shall they with joy present the Glory of their Crownes and Scepters into that Heavenly Jerusalem, before the King of Glory, and from him receive a Crown, which shall flourish for evermore.

Mat. 24.

31.

1. Thes. 4.

16.

Isay 60.

19.

Rev. 21.

23. 24.

F I N I S.



Since the Composing of this preceding Treatise, although violence and time seemed to conspire together, to weare out all the memorialls of former Ages : Yet, it hath pleased the Almighty, to take commiseration of this distracted Church, and State, and in a miraculous manner, to shew forth his wisdom and power, in His Majesties glorious restitution to His Crown and Dignity ; this mighty work being so clearly carried on by the *Hand of Providence*, (after such a long and tedious exile, and severe suppression of just Right and Title) to restore the People and Kingdoms to their Ancient Rights, Liberties, and Government, and that without any effusion of Blood, to unite the hearts of Prince and People, even such a mercy, as no History can parallell.

The wisest of the Heathen Philosophers and Poets, held in admiration the most admirable working of the Almighty Creator, who, through the Power of his Word, (their *Deus & melior natura*) composed the jarrings of the Elements, brought into excellent order that confused *Chaos*, and garnished the Heavens with the Sun, and other glorious Lights : so may the wisest of all Divine Philosophers, now in the time of *Englands* reviving Glory, stand in admiration,

miration, to behold the Heavens Almighty Mover, who of his infinite wisdom hath formed this *Chaos of confusion*, which hath been so long beclouded with mists of errors, seditions, and heresies, drew light out of darknesse, and graciously restored His Sacred Majesty to his Royall Throne, even **CHARLES the Second**, our Native **KING**, who is the desire of three *Kingdoms*, the strength, and stay of the Tribes of the people, the Composure of Distractions, the true restorer of the collapsed honour of these Nations, *Charles*, a Son of the VVise, Vertuous and Ancient *Kings*, the bright rising Son of this renowned *Kingdom*, from whose glorious Rayes, the Starrs of Church and State, receive their lustre and beauty.

The
mighty
Provi-
dence of
God."

His Majesties Great Councill having the happinesse to enjoy the Freedom, Liberties, and Priviledges of Parliament: and being wonderfully delivered from the oppression of Tyrannicall Rulers; the Parliament, (by Divine Authority) had no sooner past their thrice happy Vote of *His Majesties restoration to His Dignity Royall*, with that memorable Addition, *Nemine contradicente*: But James Silver Trumpet, sounded through the Christian world, His Sacred Majesty was with reall affections, prayers, prayses, and many loud Acclamations of joy, Proclaimed through His Dominions, and in this our *Israel*, from *Dan* to *Beersheba*, and so forthwith was received into *His own Kingdom*, and came to the City of *London* upon His happy Birth-day, the 29. of *May* 1660. attended with such a Royall Train, and number of Loyall Subjects, of Peers, and People,

ple, Nobility, Gentry, and Clergy, and received with such true joy, Honour, and Magnificence, as neither the Triumphs of *David*, mighty *Cesar*, or our V-
 glorious *Arthur*, or any other *Jewish*, *Neathen*, or *Christian* worthy, could ever equall the Day of this
His Majesties Pomp and Glory.

K. David.
 Julius
 Cesar.
 K. Arthur

What Cause of true joy have the People of these Dominions ?

1. In the Lord *Jehovah*, for the deliverance of *His Majesty*, and in Him, the *Church and State* from perpetuall servitude.

2. In such a VVise, and Prudent Prince, that if we inquire into the severall Ages of the VVorld, we shall find few to exceed Him in VVisedom, and Vertues.

If we observe the Rule of *His Majesty* in the time of his Exile, and Solitudes, we shall find His constancy, and frequent observance of our Saviours Example in the Temple; as His sufferings were a suitable Parallell to the afflictions of *David*; so may
His wisdom be approved of, as the wisdom of *So-*
lomon.

1 Sam.
 27. 1.

Our Saviour was found conversant in the Temple amongst the Doctors, and Learned Teachers, to the convincing of all erroneous Opinions, and building up the most holy Faith: So *His Majesty*, in His Conferences and Conversings with other Princes, Learned Bishops and Doctors of the Church, where, in His Retirements, in Christian States and Kingdoms, He is generally approved, as most Orthodox for the Reformed Churches, (as also particularly, by severall

Luk. 2. 46.

Learned Writers) to be a worthy Defender, and Preserver of the Apostolique Faith, in the true *Worship and Service of God.*

1. If we inquire into the History of the Ancient *Kings*, in the time of the Golden world, and other the Ages of the greatest Monarchs, we shall find their Crowns flourishing, and the love and obedience of Prince and People inseparable; but wanting that religious prudence, prudent policy, and divine vertues to beautifie their Honours, and Dignities, and to support their Crowns and Scepters, which Christian Kings, and Princes have the *happinesse to be indew'd withall, their Glory decayed, and their honours descended to succeeding Ages.*

Din. 1.
44.

2. If we observe the great joy that was in *Israel*, at the Crowning of *Solomon*; and make a parallell with that Renowned Prince, who exceeded all the *Kings of the world in wisdom and Royalty.* VVe find, That all his honour and magnificence, and all the Glory, and beautifull Ornaments of the Temple of *Jerusalem*, were onely as reall Types of *Kings, Princes, and worthy Defenders of the Church, and Glory thereof, under the New Testament.*

3. If we descend to our own Kingdom, Anno Dom. 162. we finde much rejoycing at the receiving, or rather, confirming of the Christian Religion, the *Roman* Emperors being moved to send forth more favourable Edicts, whereby the Doctrine of Christ was established in *Brittaine*; and then more fully confirmed by famous King *Lucius*, whereby this was the first of all the Provinces that received the Faith by Publique Ordinance, before all other in the world.

4. If

4. If we come to the dayes of great *Constantine*, the worlds Commanding Monarch, we shall find exceeding great joy through the whole *Roman Empire*, and especially in *Brittaine*; for that *Constantine* had in a wonderfull manner, escaped from *Galerius*, and by Divine Providence, was appointed of God to Sway this Scepter, and to restore Christianity; And so gladly was he received into this Island, that they accounted themselves happy to see him *Cesar*: According to these words of the *Panegyrist*; O fortunate *Brittaine*, and more fortunate then all other Lands, that had the first sight of *Constantine the Great*.

5. When the Christian Religion was much decayed, and the beames of Christianity obscured, through Idolatry, and Pagan desolation: What true joy was found in the Authors Native Country, in the time of *Gregory the Great*, Bishop of *Rome*, about the Year 580. when King *Ella* Reigned in his *Saxon* kingdome *Deira*, the Bishoprick of *Durham*; and when *Hallelujah* was Sung for the Conversion of the *Englisch Saxons* to the Christian Faith; confirmed by *Ethelbert*, King of *Kent*, even those *Angli, quasi Angeli deliberati erant, de Virâ Dei*.

As in Spirituall things, so in Temporalls, the handmaid of Spiritualls.

6. VVe finde the three Estates of Parliament, by King, Lords, and Commons, to the great joy of the whole kingdome, confirmed in the Reigne of King *Henry the first*.

7. And the next in order that we find most acceptable to the whole kingdome, and to the good
establishe.

Henry
the se-
venth a
worthy
Prince.

establishment, both of Government in Church and State : After so many bloody Battells, and of the Royall Blood slaine, was the preservation of King *Henry the seventh*, and the Uniting of the Two Houses of *York* and *Lancaster*, the Red Rose, and the White ; although the happy Union of these two Noble Families, tended chiefly to the outward peace of the Kingdom, and not onely for the purity of Religion, which begun to revive and flourish in aftertimes ; as from the year of our Lord 1540. untill the year 1639. from which time, untill these late dayes of the bright rising Sun, *Charles the Second*, hath the Church suffered Persecution, through many tryalls, tumults, seditions, and warrs.

By these few preceding Examples of ancient Kings, we may conceive the Love and Loyalty of Prince and People, and what prevayling Power, Justice and Religion had with the people in all ages of the world, although most of them were in obscure times, and wanted the Light of Divine knowledge to make their beauty perfect.

But seeing the Daughter of Sion is now upon her happy deliverance from ~~the~~ Egyptian darknesse, and Babylonian Captivity : His Sacred Majesty being more wonderfully preserved, then either Constantine the Great, Henry the seventh, or Queen Elizabeth, to sway the Scepter of this Kingdom, and as a second Cyrus, to restore the Christian Religion to its ancient purity ; as a worthy Artexerxes, to give his gracious Commission to his Ezra's, his wife and Learned Bishops, not onely to take care of the Flock of Christ ; but that the decayd Temples,

Ezra 7.
11.

Temples, and Churches be also repayred, although it be not absolutely necessary to salvation; yet it may prove a great means for the preservation and building up of that lively, and beautifull Temple of God, which shall endure for ever.

The Glory of the Church being thus sustained through the Majesty of God, through whose mighty power, the storme of persecution ceased; the Voyce of the Turtle is once again heard in our Land: The dark winter of afflictions, temptations, and tribulations, being blown over, the Heavens cleare, the face of a spirituall Spring, and all the sweet Flowers and Blossomes of holy profession, begin to shew themselves more glorious in their opportunities, then the magnificence of Solomon, in the day of his greatest Royalty and Triumph.

His Sacred Majesty, of His many worthy, and gracious tenders of Love and Affection to His People, hath shewed forth His great Wisdom, Patience, Vertue, and true Zeal to the Christian Religion, wherein He hath been so transcendently eminent, that He hath approved himselfe a Nursing Father to the Church of *England*, and a lively Pattern to all Christian Princes. Therefore, (in respect of that honour, feare, and obedience, which Majesty acquireth, and which, ^{as} due to *Nero*, and the worst of *Kings*; much more to pious King *Charles*) ought every Member of this Church and State, in these His Majesties Dominions, humbly to submit to the Power of His Royall Scepter, that as the Noble Mind of His Sacred Majesty, by an Angelicall swiftnesse, is soared up to Heaven (and cannot be restrained) from whence

Cant. 2.
11. 12.
1 Kings
1. 45.
Cant. 8.
11.

whence He receives Light and Direction, true knowledge, and divine understanding, (even as an Angell of God) to Govern these Nations.

As this *Kingdom*, above all other, hath been reputed famous through the world, for holy Order, and Christian Government : So now, having the happy enjoyment of such a Vertuous and Prudent Prince ; it doth become the whole Nation, by an holy accordance with *His Majesty*, and in honour and true obedience, indeavour the restoring of Church and State to their Ancient Beauty and Glory, *That the Kings Daughter being thus wonderfully preserved, may freely adorne her selfe in all her Robes of Honour, Graces, Appendances, and Ornaments of Sanctification : That as the Golden Bells of Aaron continued their joyfull sound in Israel, till the dissolution of their Government : So, through the Lamp of Divine Light, our Church, State, and Glory, may be continued, and the Burning Lamps in our Temples be supplied with sufficient Oyle, that the Light of the Glorious Presence of God depart no more from this our Land of Israel, so long as the Sun and Moon indureth, Amen.*

Vivat REX CAROLUS Secundus.

F I N I S.
